

# The Expositor and Current Anecdotes

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## The Relation of our Churches to Wealth

BY DR. JOSIAH STRONG

Wealth is one of the cardinal facts of modern civilization. Never before has it existed in accumulations so vast; never before has it been created so rapidly; never before has it been sought so eagerly and commonly, for never before has it been within the reach of so many; never before has it possessed so gigantic a power both for good and evil; never before has it been so great a problem.

The question of property is the ultimate object of strife between capital and labor, the very kernel of the social question. Money also represents all possible self-indulgence, and at the same time is the channel of all possible service. It is a great and an ever increasing factor in life. For the churches, therefore, to sustain wrong relations to wealth is to sustain wrong relations to the social problem and to life itself.

It is not strange that men should have had individualistic ideas of wealth when civilization was distinctly individualistic; but a new civilization has been created by the industrial revolution, and this new civilization is collective or social. In what Horace Bushnell called the "age of homespun," life was independent; now it is interdependent. Then relations were few and simple; now they are many and complex. Once society was little more than an aggregation of individuals, each of whom could produce for himself the necessities of life; now we are directly dependent on many thousands, and indirectly dependent on many millions for the necessities and conveniences of daily life. Thus people of the same city, of the same nation, and, indeed, of all nations, have common interests and live a common life now as never before.

As a natural result of these new conditions, men are beginning to gain a new conception of wealth and of their relations to it.

No man today produces or procures wealth singlehanded and alone; it is the existence of society which enables men to amass wealth. Not one millionaire in a hundred adds a million dollars to the world's wealth, or renders a million dollars' worth of service to mankind. A few great inventors and discoverers, like Bessemer, Edison and Bell, contribute many millions each to the world, but the rich

in general have wealth because they inherited it, or because they profited by the "unearned increment," or because they were strong enough or skillful enough to exploit the labors of others. Thus men are indebted to society for the wealth which they possess.

Moreover, it is the existence of society which gives to wealth every iota of its value. Let us suppose that some morning the richest man in America awakes to find himself absolutely alone in the world; all others perished the night before. If he ever "wanted the earth," he is now gratified. But now that he is sole owner of it, how much is it worth? The railroads are all his, but they will never earn another cent, for there will never be any more traffic. The telegraph and telephone lines are likewise his, but they will never pay another dividend, for there will be no more communication. Bank vaults and treasuries have tons of gold and silver coin—all his, but all those billions would not buy him a boiled egg for breakfast. Bushels of gold eagles are worth no more than so many bushels of gravel. The stocks and bonds which were above par yesterday are all waste paper to-day. The rich valleys, the timbered hillsides, the treasure mines of all the earth are his, but how much are they worth to him? Precisely as much as he can get out of them with his own tender hands. This man who owns the whole earth is so beggarly poor that he is liable to starve to death or die of indigestion before he learns how to cook.

Again, let us change the supposition in order to show more clearly that it is society which gives to wealth its entire value. Suppose that over night mankind loses all power of speech. Even the language of signs is gone. Let us suppose that it becomes impossible to communicate any thought, feeling or purpose from one human being to another. How much would the richest man in America be worth under the supposed circumstances? His stocks, bonds, currency and realty would have no more value on this supposition than on the other. The savage who could make his own weapons, kill his own game and cook his own food would be richer than the billionaire.

Our supposition simply cancels all human



relationships and dissolves society into its constituent units. There are just as many people as before, just as many houses and lands, just as many factories and mines, just as many warehouses and stores, and there are just as many dollars, and yet all wealth is gone because society is gone.

If then all wealth is social, all wealth should be held as a social trust, and administered for the benefit of society; and to appropriate wealth to purely personal ends is a maladministration of that trust. This is the teaching of social economy.

It is only a few years since most men looked on public office as private spoil, and used it accordingly. Now no man, unless as brazen as a New York boss, would be shameless enough to confess that he was in politics simply "to fill his own pockets every time." Most men now recognize the fact that public office is a public trust, and the time is coming when men will see that social wealth is a social trust.

There are many profound disciples of Jesus Christ who declare that they have "a right to do what they please with their own;" and the member of a church who does not treat his possessions as his property is extremely rare. Such readers will take exception to the teaching that the use of possessions for simply personal ends is morally wrong. But they forget, or more likely, have never learned, the teaching of Jesus touching this subject, for the church's doctrine of wealth is by no means the same as that of her Master. He said with unmistakable distinctness, Matthew 6:19, "Lay not up for yourselves treasures upon earth." But this is precisely what the great majority of professed Christians are doing, or struggling to do; and they are doing it unrebuked by the church.

Again, Jesus said (Mark 10:23), "How hardly shall they that have riches enter into the kingdom of God." Either men do not believe this or else they are willing and glad to make entrance into that kingdom as difficult as possible. I observe, moreover, that it is considerably more difficult for a camel to go through the eye of a needle than for a rich man to enter the church.

Again, the Master said (Luke 14:33), "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." This language is straightforward, and easily understood; but I know of no church which makes this inexorable condition of discipleship a condition of church membership. A man may be a member of any church "in good and regular standing" who instead of forsaking "all that he hath" is getting all that he can, and keeping all that he gets. Evidently the churches do not take seriously the teachings of Jesus concerning wealth.

But, it is asked, are we to understand that Jesus requires a vow of poverty from every follower, and that the church should be only a synonym for a modern order of mendicants? Jesus insists that whosoever would be a follower of him must take his cross and follow him to the place of crucifixion and there die with him; and adds that the man who would save his life loses it. This is not

a demand for suicide, but it is a demand for absolute self-abnegation. It is a demand that we die unto ourselves, be dead to all personal ends, and that we live henceforth for the extension of the kingdom of God in the world, which He came to inaugurate. In like manner, the application of the law of consecration to our possessions no more implies that we are to get rid of them than its application to life implies that we are to get rid of life. We have no right to decline the responsibility of either. Both are to be used as sacred trusts, not for personal ends, but for the advancement of the kingdom of God in the world.

If this test of discipleship were actually and honestly applied to every church member today as Jesus applied it to the rich young ruler, would not the record in many cases be the same—"and he went away sorrowful, for he had great possessions"?

It is the common teaching of the pulpit that a part of our possessions belong to God (possibly a tenth; more likely no definite amount), precisely as it teaches that a part of our time (one-seventh) and a part of our service belongs to Him. The average church member looks on this fraction as a tax or tribute paid to God, which he is willing to yield for the sake of a comfortable hope of "Heaven at last," while the remainder of possessions, of time, of service belongs to himself, to be used as he sees fit, provided, of course, he observes the common moralities of life. But this is not the Christianity of Christ, nor does it bear the remotest resemblance to it. Selfishness, self-will, is what introduces discord into the world—discord between God and man, and between man and his fellows. There is, therefore, no salvation either for the individual or for society until self has been crucified. No man is saved "at last" or any other time until he has been saved from himself. It is no cure to cut out one-tenth, or one-seventh, or any other fraction of a cancer; hence the divine thoroughness of God's love, which insists on a complete remedy. Jesus, therefore, demands the entire surrender of self and of substance to God for the service of humanity.

This is the old Gospel of the kingdom, and it harmonizes perfectly with the new gospel of sociology. Is it not high time for the church to revise her teachings concerning wealth, and to revise her membership roll as well, unless she is willing to sacrifice her usefulness?

Let us notice briefly some of the results which will follow when the churches accept, practice, and inculcate the teachings of Jesus concerning wealth.

1. There will be a blessed freshet of beneficence, which will overflow the existing channels of benevolence, now so often smitten with drouth. Last year, the United Presbyterian churches expended 2.4 times as much on themselves as they gave for all benevolences throughout the world; the Presbyterian churches 2.8 times as much; the Congregational churches 3.8 times as much; the Reformed church 3.9 times as much; the



Baptist church 4.3 times as much; the United Brethren churches 5.1 times as much; and the Methodist Episcopal churches 5.8 times as much.

When church members really regard themselves as stewards of God's substance, we may expect to see these proportions reversed.

2. The churches will not only give new life to every form of philanthropic work, but will themselves be quickened with spiritual life and power.

As money is the means of almost all possible self-gratification, it is pre-eminently the representative of self; when, therefore, the consecration of all possessions to God for the service of man is presented as a universal Christian duty, no more optional than honesty or chastity, it will reveal to a multitude of church members the emptiness of their professions, it will quicken the conscience of the churches, it will lead many

professed followers of Christ to a real consecration of themselves, and deepen the Christian experience of others.

3. It will enable the churches to apply the principles of Christ's social teachings to the solution of existing social problems. Today working men as a class will have nothing to do with the churches, because they believe that church members are as selfish as others, that many of them are exploiting labor, that many are resorting to questionable methods or worse in order to swell their fortunes, while not a few are living lives which may be fitly characterized as wallowing in wealth.

When judgment has begun at the house of God, there will be reasonable hope of extending it to the market. And when the wealth of church members is held as a trust to be administered for humanity, it will be a real step toward closing the chasm between the rich and the poor, and burying at the bottom of it the selfishness of the one and the jealousy of the other.

## What Ministers Wish They Had Known

BY WILLIAM E. BARTON, D.D.

The writer had recent occasion to ask ministers through the columns of the *Advance*, for replies to the question, "What have you learned in the course of your ministry which you wish you had known at the beginning?" To this and another question of which I shall speak in another article, a large number of answers were received which have served as texts for several articles. It has been suggested that it might be useful if something of a summary of these articles were attempted for others than the readers for whom the information primarily was secured.

A good many of the answers were of so general a character that they could only pass for vague resolutions seen in the retrospect. Men wish they had prayed more; that they had been more faithful; that they had done the duties they have left undone. However much these answers meant to the men who sent them, they were of a stereotyped form that suggested little to the reader except that every minister ought to be better than he is and in all possible ways.

But a good many of the answers were wrung out of the hearts of the men who sent them, and contained so much of suggestion that each seemed like a distilled drop that contained the essence of a life.

Many of the men who wrote are no longer pastors, and now see their own faults in the men they hear. One old minister wrote with tears that the good brother to whom he regularly listens is failing in his ministry through the very causes which, as he now sees, made his own ministry inefficient. He preaches sermons, but does not preach to the people. The sermon has a theme, but no burning message. Its author has concerned himself with exegesis and homiletic rules, and comes into the pulpit with a good discourse, but his soul is not on fire with a burning message to weary, sinful, dying men. The old man sees this in the young one, not

as a thing against which he would bring a railing accusation; for he now knows that all his life he has been doing the same. And he wishes that some one would tell the young man what he has now learned that the business of the preacher is to get at the hearts of men.

A number of men write that they wish they had known that men are moved by their emotions more than by their intellect. They have assumed during certain years of their ministry that men were to be saved by certain intellectual processes; they now discover that men are swayed by their affections. One friend puts it thus: The business of the minister is to stamp the image of Christ on the souls of men; and the souls of men are wax for the impression of that seal; he that wrought them for this very thing is God. But the wax must be warmed, or it does not yield to the seal, or if it yields at all, it cracks. Therefore, says this man of experience and success, it is folly ever to strike the soul with the die when it is cold. Always the wax must be warmed by emotion ere the die can stamp the image. Men are not saved by merely knowing; they are saved by loving. It is not the knowledge of the love of God, but the reflection of that love, in a love that is more than mere intellect, that saves men. A good many men, writing out of their hearts, have said that it would have been worth much to them had some one told them this in the beginning of their ministry.

A good many men write that they see now, as not earlier, the value both to the minister and his congregation, of consecutive work. Several say that in their pulpit work they have lived from hand to mouth, without long plans ahead. In this way they feel that they lost the effect of cumulative preaching as it might have been felt by their congregations, and they have lost also the results of method in their own lives. As they look over their old sermons, they seem slipshod in style, and meager



in sentiment. They have lacked brooding. The illustrations are superficial, and belong to limited areas of experience. The vocabulary is slovenly. There is little that shows patient, loving toil. They feel now that the Sabbaths of their ministry have been so few, the opportunities of reaching men at best so infrequent, they ought to have gone into the pulpit as to a coronation, and from the steps of the Throne have uttered great messages to the souls of men.

Men regret the lack of systematic study. They complain that they have been busy with so many things that habits of reading have been of two kinds, the one directly for the sermon in hand, the other for recreation and confessedly "outside." They feel that there should have been a broadening of life and a deepening of the channel of pastoral service, so that they should have gone afar for their material, and brought it all to one common end, as the roots of a tree bring from every direction the nourishment for the common trunk.

They may regret that when they have gotten a sermon so that it was preachable, they did not go over it once more and make it good enough and great enough to have preached itself. To them now their sermons seem to have fallen just short of what they might have been. They regret that they looked forward to Saturday night with a burden on their mind, and not with a great thankful expectation of a royal privilege.

Very much do they regret that they have not been more practical. They wish some one had told them never to preach without having a definite thing to say. One of them writes: "Above all else, tell the ministers that a sermon must have not only a subject, but an object." The lack of any definite purpose now seems, as it did not in former years, a blunder almost unpardonable. Men wonder that they ever thought of preaching without knowing just what the sermon was intended to accomplish.

There are scores who wish that some one had told them to take care of the children. They have not realized the importance of this. They have been preaching to adults, forgetting that except these become as little children they cannot enter the kingdom; and that most of them will enter while children if at all. They regret that they spent in futile effort to convince skeptics and reform old and hardened sinners, efforts that might have resulted in the leading of children to Christ. They regret that they did not realize the relations of the changes of adolescence to regeneration, and seize upon the time when character was ripe for it to bring young people into the kingdom of heaven. The shepherding of the lambs seems now to them to have suffered, neglect, while they were trudging afar on wolf-hunts.

They regret that they have not known how approachable men are, and how ready to be talked with about religion. They feel that they have done too much of their work from the pulpit or the study, and not enough in heart to heart conference with men. They have found, often to their surprise, that the men

whom they thought unapproachable were surprised and disappointed that no man seemed to care for their soul; they are astonished to find that they have been neglecting where they thought only to be prudent.

There is one more regret of which I speak, and this will serve as a closing item. Men who are most scholarly regret that they have not had a wider knowledge of their Bibles. They have learned about the Bible, but they have not always known their Bible. The graduates of Bible schools have been satisfied with a list of glibly-uttered proof texts, which prove nothing but the superficiality of the men who use them; and the men who have graduated from theological seminaries have been satisfied with their gift of tongues and have forgotten the daily, earnest reading of the Word of God. Only after years have they learned how rich it is, how full of material for the furnishing of the man of God and perfecting him for every good work. They wish they had chosen their Scripture lessons more widely and more wisely; that their texts had been culled with more regard for great ringing utterances of the Word of God; that their treatment of the Bible had been more reverent, thorough and personal. All their sermons about the Bible seem to them inadequate; their proofs of its inspiration, their defense of it against the assaults of infidelity seem puerile. They wish they had simply known their Bibles and preached the mighty truths of the Gospel as they are there contained.

And they wish that they had known these things at the outset. That is a vain wish. But their dear-bought wisdom has a value to others.

Ministers draw too little upon the experiences of others. Far less than lawyers and physicians they lean on each other for counsel. To a certain extent this pastoral isolation is inevitable. But if there are words of wisdom in the retrospect of these men of experience, there is no reason why they should not be of value to younger men. And even those who are not so young may learn something from the mistakes of others, if not from their own.

#### DECEMBER EXPOSITOR AND CURRENT ANECDOTES.

The special articles in these issues alone will be worth a year's subscription. You would willingly pay \$1.50 to \$5.00 railroad fare to attend a conference on Church methods, and it is doubtful if you would get as many valuable suggestions as from the discussion in this issue. In December we present the prize articles on "How to Increase Church Attendance."

The preacher who does not subscribe for The Expositor and Current Anecdotes with its Methods of Church Work Department, should look up the real meaning of the text: "Light shineth in the darkness, and the darkness comprehendeth it not." Our Christmas issue will contain suggestions for making this holiday most helpful to your people.

Do not delay. If you have not the money in hand, sign blank below and send at once, in order not to miss the December number.

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# ILLUSTRATIVE DEPARTMENT

## Gleanings From Many Fields

REV. JAMES L. GORDON, WINNIPEG, MAN.

### POWER OF CHARACTER. (87)

Prov. 10: 9.

Carlyle says that in 1848, during the riot in Paris, the mob swept down a street blazing with cannon, killed the soldiers, spiked the guns, only to be stopped a few blocks beyond by an old, white-haired man who uncovered and signaled for silence. Then the leader of the mob said: "*Citizens, it is De la Eure. Sixty years of pure life is about to address you!*"—*Hillis.*

### SOWING AND REAPING. (88)

Gal. 6: 7.

When Foulon was asked how the starving populace was to live he answered: "*Let them eat grass.*" Afterward, Carlyle says, the mob maddened with rage, "caught him in the streets of Paris, hanged him, stuck his head upon a pike, filled his mouth with grass, amid shouts as of Tophet from a grass-eating people." What kings and princes gave they received. This is the voice of nature and conscience: "Behold, sin crouches at the door!"—*Hillis.*

### THE RIVER OF TIME. (89)

Job 7: 6; Psa. 90: 5, 6, 10.

I remember John Ruskin's description of the Rhone as it flows under Geneva bridge. "Fifteen feet deep of flying, not flowing water." When I read it I thought, "What a description of the river of time!" It is flying, not flowing, and they tell me that the older you get the more you are appalled at the flight of time."—*Christian World Pulpit.*

### GENIUS AND MODESTY. (90)

Prov. 15: 33; Rom. 12: 3.

On one occasion Faraday was lecturing before a crowded audience of London scientists on the nature and properties of the magnet, and giving some of his great discoveries, and he concluded with a certain triumphant experiment which woke the enthusiasm of the house as I suppose it had never been awakened before. And during the applause the Prince of Wales rose to propose a motion congratulating Faraday. The motion was seconded, and when they turned to look for the hero of the evening he was not to be found. Only a little handful of people knew where he was. It was at the prayer-meeting in that little meeting-house, and he had slipped out as soon as the lecture was over to get away from the applause—to renew his fellowship with God.—*Christian World Pulpit.*

### PERSISTENCE. (91)

Gal. 6: 9.

"Everything takes ten years," said Abram S. Hewitt, when he took his seat as the chairman of the Small Parks Committee in New

York City. Ten years before, when he was Mayor, he had put through the law under which the Mulberry Bend had been at last wiped out. We held our meetings at the City Hall, where I had been spurned so often. *All things come to those who wait—and fight for them.*—Jacob A. Riis, "*The Making of An American.*"

### VALUE OF CHARACTER. (92)

Prov. 22: 29.

Wedgwood, though risen from a workman, was never satisfied till he had done his best. He would tolerate no inferior work. If it did not come up to his idea of what it should be he would break the vessel and throw it away, saying: "That won't do for Josiah Wedgwood." Character makes reputation, and Wedgwood pottery, with Wedgwood's character behind it, won world-wide celebrity. There was no evasive secrecy; his art was his holy bride, and he espoused her with open glory.

### ELOQUENCE AND SUCCESS. (93)

1 John 3: 18.

Rev. J. M. Buckley, D. D., the editor of the New York *Christian Advocate*, has said that the best lecture which he ever heard on the subject of success in life was delivered by a man who was an absolute failure in everything he undertook—except that lecture. The lecture was a great success, but the lecturer who delivered the lecture was a failure in everything he ever undertook. He failed in business. He failed in the ministry. He failed to bring up his children properly. He failed to keep out of debt. He failed everywhere and in everything except the lecture on "How to Succeed"—that was a tremendous success. It always drew full houses and its author was always sure of an invitation to return and repeat his wonderful discourse. It is vastly easier to tell others how to succeed than it is to achieve success for yourself.—*Young Men's Magazine.*

### A SPLENDID MOTTO. (94)

2 Cor. 9: 7.

From the Alaskan mines comes a story which is worth repeating. A young Swede, whose opportunities had been so limited that he was nothing but a stable boy before he went to the mines, was fortunate enough to secure a good claim, and to dig a considerable amount of gold out of it. His partner, also a Swede, asked him one day: "What are you going to do with your money?" "I mean to do more for the world," was the quiet answer, "than the world ever did for me." He meant it, too. This ex-hostler has since given something like fifty thousand dollars to endow a college and a hospital in the far West.—*The Evangelical.*



## THE SECRET OF SPIRITUAL POWER. (95)

Phil. 1: 27.

What a power the Church would be if she moved in united strength against the enemy. She would be like the army of Themistocles, the famous Athenian general, during a naval battle. At sunrise all were ready to advance but no order was given. As hour after hour passed, the soldiers began to ask, "Is he going to fight at all?" "Is it possible he is afraid?" But Themistocles knew what he was doing. About nine o'clock each forenoon there was a land breeze in that region, and he was waiting till it arose, so that instead of having one-half of his men at the oars, the wind would do the propelling, and he could have all his men in arms. Oh, that the wind—the Spirit—would come upon the churches, so that instead of having divided interests they would march in solid strength all armed against opposing forces!—*Evangelist Mickle.*

## THE STILL SMALL VOICE. (96)

1 Kings 19: 12.

I have a friend, Mrs. Mary A. Livermore, famous for her devoted services during the war, and one of the greatest woman speakers that the world has ever known. She told me how her life was saved during her travels in the West on a certain occasion by her hearing and instantly obeying a voice. She did not know where it came from; but she leaped, as the voice ordered her to, from one side of a car to the other, and instantly the side where she had been sitting was crushed in and utterly demolished. This she told me.—*M. J. Savage.*

## THE PRESENCE OF CHRIST. (97)

Matt. 18: 20; Matt. 28: 20.

Samuel Rutherford, that great saint, speaking of the days when he lived in a house whose walls were unplastered, said, "Christ came to me in Aberdeen, and every stone of my room shone like a ruby." That sounds to you, may be, like an exaggeration, but it can be real for you, for it is the Most High incarnate in human flesh who has said, "Where two or three are gathered together in My Name, there am I in the midst of them."—*Christian World Pulpit.*

## QUALITY IN PREACHING. (98)

Matt. 18: 20; John 4: 27.

The first time I heard Morley Punshon was in a mining village of fewer than five hundred inhabitants; the last time I heard him was in the City Temple, London. He would preach the same sermon in the village as in the City. He did not seem to be putting off the village with anything that came most easily to hand; he spent himself as thoroughly when addressing two hundred peasants as when addressing the Conference itself. This also struck me as characteristic of the preaching of Mr. Spurgeon.—*Newman Hall.*

## Textual Searchlights

MY UNMOORING.

(99)

2 Tim. 4: 6.

"The time of my departure is at hand." The word Paul used means literally, "my unmooring." Paul compared himself to a ship on the stocks being made by hammer and saw, painfully and toilsomely fashioned into the right shape. But some glad day the underpinning would be knocked away, and he would slip into the happy new element for which God all along had been preparing him.—*G. B. F. Hallock, D. D.*

## POWER OF GOD.

(100)

Rom. 1: 16.

The word which Paul here uses, which is translated power, gives us our word "dynamite." It is not affirmed that the apostle had in mind the explosive substance to which we give that name; but he uses the Greek word, which best describes the tremendous energy of that explosive substance. He declares that the Gospel is "the dynamite of God." When placed beneath all the forms of organized evil, it will as surely destroy them as dynamite bursts the rock with its resistless power.—*R. S. McArthur.*

## CIRCUMSPECTLY.

(101)

Eph. 5: 15.

"See that ye walk circumspectly, not as fools, but as wise." Eph. 5: 15. "Circumspect" is made up of two Latin words, *circum*, around, and *specio*, to look. Thus we have, "See that ye walk, looking around, not as foolish, but as wise."

## "BEHAVING BADLY" IN PRAYER. (102)

Luke 18: 1.

*Ought always to pray, and not to faint.* "To behave badly in" is the literal meaning of this word translated "faint." I saw a little girl washing dishes the other day, but she was "behaving very badly" about it, for her lips were pouting, and she didn't seem a bit happy! How like naughty children we sometimes are! It is possible to "behave badly" even when we are praying. When our praying is done from a sense of duty merely, when our thoughts are here, there and everywhere when we pray to be heard of men, then, like naughty children, are we "behaving badly."—*W. S. Abernethy.*

## SUBVERTING.

(103)

Acts 15: 24.

In the letter sent to Antioch by the council at Jerusalem reference is made to "certain who have troubled you with words, subverting your souls." Dr. M. R. Vincent says: To subvert is originally *to pack for a journey*, hence to dismantle or disfigure. The idea here is that of turning the minds of the Gentile converts upside down, throwing them into confusion like a dismantled house." So every time we look upon the scene of confusion resulting from the preparations for a journey, we may see an object lesson representing the mental confusion produced by false doctrine. "Take heed how ye hear."



# Echoes Of The Earthquake

BY GEO. A. HOUGH, CALIFORNIA ST. M. E. CHURCH.  
SAN FRANCISCO, CAL.

## THE SURE FOUNDATION. (104)

2 Tim. 2: 19.

The magnificent building of the Young Men's Christian Association, which cost several hundred thousand dollars, was completely destroyed. Even its walls were nearly all down and the beautiful marble pillars on either side of the main entrance were cracked and shattered by the intense heat. There was one part, however, which escaped injury. That was the corner stone. In the midst of all the wreck and ruin, it stood forth unharmed with its ringing inscription legible for quite a distance away, "The foundations of God standeth sure."

Through the wearisome days of renovation and reconstruction that stone and its inscription preached a sermon to many a weary and disheartened by passer-by. Many who formerly cared not for these things realized now that only "the foundations of God standeth sure."

## EARTHQUAKE LOVE. (105)

Rom. 12: 2.

A few weeks after the earthquake, Mayor Schmitz in a letter to the public complained that the "earthquake love" seemed to be dying out, and that citizens were becoming selfish and grasping as they were before the catastrophe.

No sense of danger, no disaster, not even death itself can permanently cleanse and regenerate the heart. That blessed work can only be accomplished by the Holy Spirit.

## THE BROTHERHOOD OF MAN. (106)

1 Cor. 12: 13. Gal. 3: 28.

The earthquake was most disastrous in its effects upon brick buildings of old-fashioned construction, where there was no supporting frame of steel. Many of this class of structures were damaged past the possibility of repair, and a few were well nigh levelled to the ground. But it was not only tangible things as buildings of wood and stone and brick that were shaken down by the earthquake. Many of the social walls and terraces of society fell under the grasp of the giant of the deep. The castes and artificial distinctions of society can never be so pronounced and tyrannical as they were in the old San Francisco.

It will be many years ere we will forget the spectacle of millionaires, Chinamen and day laborers toiling through the streets together with arms laden with household necessities or household treasures. And who will ever forget the time when the most beautiful as well as the most wealthy women of our city were compelled to cook the daily meals for their respective families by the curbside.

The earthquake and the fire preached the great doctrine of the brotherhood of man in stentorian tones, and all the people heard. May we not soon forget.

## ASKING FOR BREAD. (107)

Matt. 7: 9.

Thursday, Friday and Saturday were days of bread famine in our city. Many of the bakeries had been destroyed and the ovens of others so damaged as to render it impossible to use them. The small supply of bread on hand was soon consumed and there was delay in getting supplies from the outside world.

On Saturday morning, one of our ministers stood in the bread line an hour and three-quarters only to find at last that the limited supply had been exhausted. Instead of a loaf he was given a box of sardines, an article of food very distasteful to him. I am glad there is no scarcity of the Bread of Life and that when we ask for a loaf our Father does not give us a stone.

## THE SUFFERING OF CHRIST. (108)

Luke 22: 44. Isa. 53: 3.

Our beautiful California-street church in San Francisco was not destroyed by fire, though considerably damaged by the earthquake. We have one beautiful memorial window of finest workmanship, a reproduction of Hoffmann's "Christ in Bethany." This window escaped injury except for one little break. A small piece of red glass, heart-shaped, is broken out of the figure of Christ in almost the exact region of the heart. The shape, the size, the color, and the location of the break, all correspond closely to what would be the heart of the figure. It is as though the heart of Christ were broken over the wickedness of the world.

We have come to understand the power of the cross in these days as we never understood it before. It was not the terrifying things, the trembling of the earth and the onward march of the flames that touched the hearts of the people. It was the mercy of God in sparing our lives, the thousands of deeds of unselfishness that were the product of the hour and the beneficence of our American brothers who responded so nobly and so promptly to our cry for help. It was these gentler things that touched and melted our hearts.

And so, though as Nahum says, "God has his way in the whirlwind and in the storm," yet he does not depend upon these for the saving of the world, but upon the tender and more appealing fact of the sacrificial death of his Son on Calvary. God suffered and suffers for us. That is the most constraining and compelling truth in all the world.

## LIGHT AND SUNSHINE (109)

John 3: 20. Eph. 5: 13.

At Fort Mason, a camp of the refugees, I noticed at the headquarters of the commanding officer, this order:

"The sides of each tent must be lifted and



all bedding aired a half hour of each fair day."

That captain believed in letting in a little sunshine. One of the great needs of our religious life is more sunshine.

#### PERSONAL EXPERIENCE. (110)

2 Tim. 1:12.

How necessary it is that those of us who preach the Gospel should have a personal religious experience. How much more effectively we talk about the things of which we have experimental knowledge.

About four years before our great catastrophe, I heard one of our San Francisco

pastors preach on the topic, "Saved as by fire," from the text I Cor. 3:13-15. It was a good and helpful sermon, but about two weeks after our great fire I heard the same preacher preach from the same text. He used the same general outline, but there was such a difference now. There was a degree of earnestness and intensity, a personal force that had been lacking in the first sermon. He was not talking about fire from the theoretical standpoint now. He had watched a great city destroyed and had been himself compelled to flee from the flames and his personal experience gave marvelous vitality and vigor to the treatment of the theme.

## Present-Day Parables

ERNEST L. RAND, Oakham, Mass.

#### THE UNFATHOMABLE DEPTHS OF THE HEART. (111)

Psa. 34:12-14; Matt. 15:19.

Professor Gates claims to have discovered more than forty injurious products which are produced in the blood by "bad emotions," such as envy, hatred, etc. These elements, he asserts are "life depressing and poisonous," but, on the other hand, the opposite feelings, which are evidenced in goodness and kindness, are equally prolific in physical elements favorable to health. The professor has not hesitated to affirm that the physical consequences and penalties of sin are thus demonstrated by chemical science.

It remains and ever will remain true that the man who "desireth life, and loveth many days that he may see good," must "depart from evil and do good."

#### THE VALUE OF LIGHT SENT. (112)

Psa. 43:3; John 1:4, 9.

Photography was discovered in this way: Daguerre was lying on a couch in his attic abode and saw a sunbeam fall upon a spot in the darkened room. He was startled to see the objects on the street vividly portrayed in all their colors—in fact, a panorama of the incidents outside. He studied the subject, and his search in the mystery was the beginning of all that is beautiful in photography today.

It was the sole ray of light sent that directed his thought.

#### THE BLOSSOMS OF UNSELFISHNESS. (113)

Eph. 4:8.

J. R. Miller relates the following: There is a legend of Jesus which says that as he walked away from his grave on the morning of his resurrection, sweet flowers grew in the path behind him. The legend is true in a spiritual sense of him and also of us.

No man can enter the grave of all selfishness and be resurrected to a new life but will cause flowers to grow on all sides, whose fragrance will refresh the souls of all who come near.

#### HIGH POWER LIGHTS. (114)

Matt. 5:18.

A visitor at a lighthouse said to the keeper, "Are you not afraid to live here? It is a dreadful place to be constantly in."

"No," replied the man, "I am not afraid; we never think of ourselves here."

"Never think of yourselves! how is that?"

The reply was a good one.

"We know that we are perfectly safe and only think of having our lamps brightly burning, and keeping the reflectors clear, so that those in danger may be saved."

#### THE VALUE OF PRAYER. (115)

Acts 4:31; Jas. 5:16.

A clergyman, walking on the public highway, observed a poor man breaking stones, and kneeling the while so that he might be able to do it more effectually. Passing him and saluting him, he remarked:

"Ah, John, I wish I could break the stony hearts of my hearers as easily as you are breaking those stones."

"Perhaps, master," he said, "you do not work on your knees."

#### LIVING EPISTLE. (116)

Heb. 12:1.

A Christian worker once said, "The lessons I learn from the lives of missionaries are invaluable. J. Hudson Taylor teaches me the supremacy of child-like faith; Mackay, of Formosa, the transforming power of consecrated forceps and the preaching of Jesus; Paton, of the New Hebrides, how holy a passion is love for souls; Andrew Murray and George Mueller, that prayer availeth; Sheldon Jackson and Egerton Young that the frozen north cannot cool a flaming zeal for Christ." Another said: "These missionaries teach me that enduring hardship inspires love and quickens zeal. The cold of Greenland could not keep the Moravians away from their noble work there. The fever and heat did not daunt Livingstone. The dread of a living death among the lepers was not enough to hold Mary Reed in the homeland."



THIRST QUENCHED—IN ANSWER  
TO PRAYER. (117)  
Ex. 17:1-6.

The story is told of a missionary party traveling in the wilds of Basutoland in South Africa; water was extremely scarce, and often much time was spent in seeking it when friendly natives were not at hand to say where it was to be found. At this time the natives were hostile. Night was coming on, the road was a mere track, and the native servants said, "We must push on; there is no water for us or for the beasts." The missionary lifted up his heart to God and said, "No, we will camp here for the night; God cannot will that poor, wearied beasts should lose their little remaining strength in seeking water; he knows where it is." So he and his wife rested a moment and prayed, placing their cares in God's hands.

Then they heard a cry, "The asses are lost; they have run away." The missionary and his wife put this difficulty into the hands of God and after pursuing for some time, they saw the asses running on ahead, and in an instant said, "God is showing us where water is."

And so it proved; a beautiful, abundant fountain of water was springing up from under a rock, and there the Lord had led the weary beasts, and shown his trusting servants how it answers to put their trust in God.

THE "I" LIFE. (118)  
Rom. 7; Rom. 7:24.

Rev. F. B. Meyer was once asked by a man, "Can you get rid of the selfish life?" He replied, "You can't jump away from your shadow, but if you turn to the sun your shadow is beneath you; and what we should try to do is to live under the meridian Sun, with our shadow, our 'I-life,' under our feet."

THE OLD QUESTION OF FAITH AND WORK. (120)

Gen. 22:9-12; Jas. 2:17; Rom. 4:9.

"Mamma," said Alfred one night, as he was going to bed, "I prayed that God would keep us children from quarreling, but he has not answered that yet, for Daisy and I quarreled dreadfully today."

"Ah, my son, you will have to help the Lord to answer that."

"Help the Lord, mamma? Can't he do everything?"

"He won't make you good against your will. If you choose to be a naughty boy, God will be sorry for you, and when Satan tempts you to quarrel, if you turn right to God for strength to resist him, and then fight like a good little soldier to keep down the naughty temper, then God will give you victory. But he won't do the work for you."

"Oh, I didn't understand," said the little boy.

"Yes, my dear," continued mamma, "you have something to do yourself, when you pray such a prayer, to help God answer it. You must watch and pray, and fight against temptation, and if you do this you will be able, by and by, to come and tell me that God has answered all your prayers."

NOT DRIVE BUT DRAW. (119)

Philemon 9; Rom. 12:1—Beseech.

A little boy once said to his mother, when he found himself getting into close quarters about something which they disagreed over, "Don't make me do it, mamma; let me do it."

It is easier to do a thing when they let us do it than it is when they undertake to make us do it.

THE SEAL OF THE SAVIOUR'S SERVANTS. (121)

John 15:12; 17:21; 13:35.

Spurgeon relates the story of a young woman who, during a revival, seemed much impressed by the services. She heard that the Christian church was the home of union and love—in fact, a little heaven: and being charmed by its beauty she joined the fellowship of believers there.

After a little while she heard some Christians speaking of the faults of others, not as if they grieved over them, but as though they rather rejoiced to have something to say against their fellow-Christians.

At once she thought, "I have been deceived. The Christian Church is not the holy and happy family that I believed it to be." That conviction led to doubts upon many of the doctrines that she had been taught there; she neglected the means of grace, and then became skeptical concerning the Saviour himself. All this followed from finding disagreement and a want of love where she had hoped and expected to find Christian love and union.

## Illustrations From Current Events

BY PAUL GILBERT.

READY. (122)

2 Tim. 4:6; Matt. 25:21; Eph. 4:13.

A pastor gave this testimony at a Young People's meeting: "When I was a lad I was employed one time as office boy by an old physician who gave me this advice regarding the tasks that I was to perform: 'Do it well, my boy, for we never know when we turn the key in the door in the evening but what the work is done!' And the old man had lived with that thought in view and when one evening he turned the key in the door

and the Lord told him that night the work was done, he was ready to go."

THE IDEAL. (123)

1 Cor. 13:12; 1 Jno. 3:2.

In the rubbish of ancient Rome there was found not long ago a perfect marble hand. Every muscle seemed to indicate complete repose. The delicate tracings of the veins appeared through the exquisitely transparent skin with remarkable naturalness. Such a



perfect hand must have belonged to as perfect a body and the sight of it was enough to set the blood of an artist tingling with desire to see the whole creation which must have been ideal. How like that beautiful hand separated from the perfect body have been the "choice souls" of the church. Those beautiful traits of character that have drawn our hearts to them we shall sometime see existing in infinite perfection in the person of our Lord.

### TOO CONSCIENTIOUS. (124)

2 Cor. 8 : 21; Col. 3 : 22; Prov. 21 : 3.

A young man employed by a merchant, on refusing to work on Sunday, was promptly discharged. Several days afterward a friend of the merchant inquired if he could refer him to a young man capable of filling an important position of trust and responsibility. "Yes," replied the former employer of the discharged young man, "I know of a young man, but I don't think he will suit you, for he is too conscientious about trifles." "That's just the man we are looking for," was the immediate reply. "We want one who is conscientious about the trifles." He was employed at once because he had shown himself true to his convictions.

### PROVIDENTIALLY DETAINED. (125)

Rom. 8 : 28; Jas. 4 : 15; Mic. 4 : 12.

At a gathering of Student Volunteers at one of the summer conferences it was remarked by one of the secretaries of the movement that some of the most valuable and far reaching work of the movement was being accomplished through volunteers who for various reasons of Providence had been detained from going to the foreign field. The real foreign missionary is an active one everywhere. As some one remarked, "He who is not fit to remain is not fit to go."

### CROSS-EYED CHRISTIANS. (126)

Ps. 34 : 5; Is. 45 : 22; Heb. 12 : 2; 2 Cor. 3:18.

A man who had been cross-eyed all his life, after undergoing a surgical operation was completely restored to normal vision. "Why," said he, "for the first time in my life I can really see. Before this I was looking at myself all the time." Some Christians get "cross-eyed" because they are always looking at themselves. Look straight ahead at Jesus Christ and then you can really see.

### A STRANGE EPITAPH. (127)

Rom. 8 : 6 Matt. 16 : 26.

Shortly after the death of an American millionaire this strange but fearfully appropriate characterization of him appeared in a prominent paper:

"He was buried in a casket of chilled steel;  
Four inches thick;  
Riveted with steel bolts;  
Locked with an eternity lock;  
Weighing three tons;  
Hell proof.  
Gabriel may blow and be blowed  
He played safety.

\* \* \* \* \*

He has gone to see about the proceeds.  
It is up to his soul."

### CAUTIOUS SINNERS. (128)

2 Cor. 2:11; Eph. 6:12; Rom. 7:5;  
2 Thess. 2:9.

Most men who start in sin are determined to be "reasonable," and "hit it slow." They plan to go just so far and so fast. The devil, therefore, governs himself accordingly and his plan of working is well represented in the following incident:

"When the shah of Persia was in France last year a railway company that had to convey him from one place to another had to solve this problem. The shah was determined that he would not be carried along at a greater rate than twenty-five miles an hour. At the same time the company had to get him from one place to another seventy miles distant in ninety minutes. How was it to be managed? The railway people placed him in a beautifully decorated state carriage, the windows of which were obscured with flowers and tasteful ornamentation, so that the shah's eyes could not see out to discover how fast the train passed by objects on either side. They delivered him at his destination safe and sound, and a minute or two before his time. It was a fine feat, covering those seventy miles in ninety minutes, traveling at the rate of twenty-five miles an hour!"

Jim Burwick, the railway evangelist, has quaintly and truly put the matter this way, "There are just two trains going to hell—the 'hog-train' and the Pullman." The decorated, "safe," respectable Pullman is the more dangerous of the two.

### DOWN GRADE. (129)

Jas. 1: 14, 15; Prov. 16: 25.

The expression "down grade" has been described as "unsuspected slipping down the hill of life." Said a newspaper correspondent the other day:

"I remember once being in company with Spencer, the great aeronaut, and, of course, our conversation turned upon balloons and remarkable experiences he had had in them. He related to me how when a balloon had got up a considerable distance—just one of those agreeable heights that Spencer delighted to live in, but which I have no particular desire to attain—only an experienced person could tell whether the balloon was rising or descending."

### FOOLISHNESS IN TIME OF WAR. (130)

Ecc. 3:4; 2 Tim. 3:4; Prov. 10:14;  
Ecc. 10:12.

During the crisis following the dissolution of the Douma, the Russian Emperor in the midst of explanations from his advisers, regarding the extreme gravity of the situation, interrupted the speaker and questioned him regarding the condition of the roads in one of the provinces for motoring. Such an incongruous inquiry at the time of so great a peril does not augur well for the Czar's dominion. Yet in the time of special activity for the salvation of the lost, or during the times of great crises that often beset the church, many are occupied with selfish plans or frivolous pastimes.



# Evangelistic Search Lights

A. C. DIXON.

## FARADAY'S OCCUPATION IN HEAVEN. (131)

1 Cor. 2 : 9.

When Faraday, the great scientist, was dying, some one asked him what he thought would be his occupation in heaven, and he replied, "Eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive the things that God hath prepared for them that love him. But I will see Jesus and be with him; that will be enough."

## IS DAVID DRIVING? (132)

Acts 7 : 59.

A Southern Christian woman, while dying, imagined in her delirium that she was driving in her carriage with her faithful servant on the driver's seat. "Is David driving?" she asked. "There is no danger if David is driving." "No, no, Missus," replied the weeping negro at her side, "Poor Dave can't drive now. De Lord has hold of de lines." And the humble servant spoke the truth for all ages. The Lord of life holds the lines and guides his children through the gate of Death into the Paradise of God.

## THE SUNKEN CITY OF IS. (133)

Job 1 : 21.

There is a legend in England about the sunken city of Is. Two places are pointed out as the traditional spot where a city during an earthquake sank out of sight. Tradition says that during a storm steeples of churches can be seen in the trough of the sea, and that during a calm the bells still ring out their chimes. The music of the sunken city is still heard. Have things that you prized gone out of sight? If you have accepted it in the spirit that God would have you possess, there still comes music from the sunken city of loss, and every steeple that has gone beneath the waves sends forth harmonies of joy and peace.

## PILGRIMS AT PLYMOUTH. (135)

2 Cor. 4 : 17; Psa. 30 : 5.

When the Pilgrims at Plymouth were fighting the cold, burying their dead, watching against the Indians, and, as the old captain of the Mayflower said, with "plenty of nothing but Gospel," they might have said, "What is the use of all this suffering on a bleak shore far from home? We may as well lie down and die." Little did they know that God was creating a republic through their suffering and opening a land of liberty for the oppressed of all nations.

## MRS. CLEVELAND AND THE CLERK. (136)

Phil. 2 : 5-7.

In one of the stores of Washington a few years ago a clerk waited upon a lady who had a bunch of violets upon her coat. Instinctively the young woman said, "What sweet violets!" The lady replied, "Yes, they are beautiful, but do you not know about the violets in the park? There are a great many of them there."

"But I get so tired and I don't have time to go to the park. Even on Sunday I stay at home."

Said the lady, "I will give you this bunch of violets. Now, if I come around for you Saturday afternoon with my carriage and take you through the park, wouldn't you like to go?"

"Oh!" answered the young woman and looked embarrassed, "I am not used to that."

The lady said, "I will call for you Saturday afternoon and we will take a drive through the park."

What was the girl's delight in finding that the lady was Mrs. Cleveland! She gave herself. That was much better than anything else. With all his love and blessing be thankful that God gives us his own presence.

## THE DOUBLE CROWN OF EGYPT. (139)

1 Chron. 29 : 11.

We should thank God for what we have done; for all that we have done is a part of his doing. At one time in the history of Egypt the crown was double; two crowns side by side sat on the head of the king. It was when there was an Upper Egypt and a Lower Egypt. By and by these two parts of the kingdom were united and instead of adopting a single crown the Egyptian king wore a crown upon a crown. Some people divide their lives into "secular" and "sacred," but if we could say, "All the secular is sacred, my business, my family, my time, my pastime even, everything I have belongs to Jesus," that would give him a crown upon a crown. God would reign in every province of our being.

## THE YOUNG MAN AT HIS MOTHER'S APRON STRINGS. (141)

Prov. 6 : 20.

A young man came from the country to the city and fell in with companions who tried to induce him to go to the races. He said, "I will go, but I will not drink or gamble." On the train one of them said to him, "You are a milk-sop; you are tied to your mother's apron strings, it is pitiful to see one so narrow and Puritanical in his views." The young man unexpectedly replied, "Yes, boys, I admit all you say and somehow I feel as if I were at my mother's apron strings right now. I would be a trifle safer, and I am not going to the races, but will get off at the next station." And so he did amidst their laughter and jeers. He said afterwards, "As I stood on the platform, there came before me the scene when my mother read from the Bible, then knelt down and commended her boy to God, as he was about to go to the great city. And I said, 'God helping me, I will try to be as narrow as my mother's virtue and my father's honesty.'"

That young man will be somebody and he is happy. The other fellows who would not submit to the limitations of honesty and sobriety, and virtue, are on the road to ruin and the misery that follows.



# The Expositor and Current Anecdotes

1906-7 ANNOUNCEMENT. Vol. vii

For special subscription offers see page 30 colored insert this issue.

Our Preachers' Magazine of Homiletics, Methods of Church Work, Illustrations and Sermons will present the following features the coming year:—

## OUR NEW DEPARTMENT.

We have a number of articles engaged for our new department which may be called the Pastoral and Problem Department. I believe that the church is up against a crucial experience. I haven't any doubt but that the preachers, the leaders of the church will meet the conditions and contrary winds of today even as church leaders have met difficulties in the past. We are going to discuss these things in a way denominational or religious papers with lay and clerical readers cannot do. For The Expositor reaches preachers exclusively.

In November we have an article by Josiah Strong on "The Attitude of the Church Toward Wealth." It will make you sit up and think. In November and December will appear the W. E. Barton articles on "What Preachers Wish They Had Known" and "What Laymen Wish Preachers Knew." Both contain hints worth a year's subscription to preacher. In January, February and March will appear three articles by Dr. C. L. Goodell, which will be a "School for Pastoral Evangelism."

This will be sufficient to indicate our new department. It will be of untold value to the preacher who doesn't know it all.

## HOMILETIC DEPARTMENT—

Last year we presented a page or more from 60 different preachers—including the leading preachers of the world. This year the selection will be even wider, and we expect to have sermons this year from nearly 100. Dr. G. B. F. Hallock, D. D., will be editor of this department—the Best of Recent Sermons.

## ILLUSTRATIVE DEPARTMENT—

Herrick Johnson said recently in the Homiletic Review: "Incidents, anecdotes, word-scenes are better than arguments. Logic cudgels; parables exhibit." Edward Everett Hale, in advocating illustrative preaching, expresses a decided preference for illustrations drawn from history. David James Burrell excels in this and he will contribute historical illustrations. Others of equal ability in their fields will contribute: A. T. Pierson, A. C. Dixon, Russell H. Conwell, Charles M. Sheldon, C. B. Mitchell, Paul Gilbert, Ernest H. MacEwen, E. L. Rand, A. J. Archibald, J. L. Gordon, and others. It is only necessary to say that The Expositor and Current Anecdotes furnishes more illustrations for high-grade addresses than all other sources combined.

## METHODS OF CHURCH WORK—

The editor of this department, Albert Sidney Gregg, travels a great deal and thus comes in contact with the best church practice in the country. The methods he runs across are so varied that some of them are bound to fit your needs. This department makes our magazine the Preachers' trade paper—can you imagine a live business man who is not familiar with the methods of leading houses in his line? It will be especially strong on Finances as Mr. Gregg is author of "Ways that win in Church Finances." This department alone will add hundreds of dollars to your church treasury.

In connection with this we will continue our prizes for successful methods on various activities of the church. If you are so successful you need no help, help others and get paid for it.

## HOMILETIC AND ECCLESIASTICAL YEAR—

F. Harwood Pattison, D. D., commended the Homiletic Year as a means of furnishing the preacher timely themes for pulpit treatment. To this will be added this year The Ecclesiastical Year. This department will keep a preacher abreast of the times on pulpit themes.

## SERMON DEPARTMENT—

Several preacher's magazines offer practically nothing but six or eight sermons in each issue. Our Best of Sermons is much better and gives a much wider scope. But we are always on the alert for complete masterpieces, such as G. Campbell Morgan on "The Welsh Revival," and Roswell D. Hitchcock on "The Eternal Atonement." Sermons like those we publish complete.

## PRAYER MEETING DEPARTMENT—

We use in the October issue two forms of suggestions for prayer meeting talks. Which do you prefer?

## SPECIAL FEATURES—

We make The Expositor and Current Anecdotes interesting as well as useful. A man who raises from \$50,000 to \$100,000 a year is writing three articles for us: How to Plan a Church Building Fund Campaign; How to Raise a Church Debt; How to Raise Current Expenses. A gentleman who has made an exhaustive study of the results of preaching on Church Membership will give us an article for an early number. It will contain some surprising information.

## GIST OF BOOKS AND PERIODICALS—

We give you all that is worth reading of from three to five books each year, and it would require all your time to read the periodicals that we read and give you from them all that is of interest or value to you. The amount of material we discard each month would make a better preacher's magazine than some that we know.

The efforts of four editors and twenty or more special contributors are put forth to make a practical preacher's magazine, that will be of service to you in

Your Daily Pastoral Work;  
Your Sermon Preparation;  
Your own Religious Life.

Do you join our company, a company that shares in its successes and points out its failures?

Sincerely,

F. M. BARTON.

## SAMPLE COPY.

A large number of sample copies of this number have been sent out. You may not be a regular subscriber to The Expositor and Current Anecdotes, which many say is more than it claims or indicates. (See page 75-83, colored insert.)

This issue contains articles on Methods of Church Work which if printed in book form would sell for 50 cents, and the Homiletic and Illustrative matter is worth 25 cents to any preacher.

If you decide to subscribe kindly keep this copy with our compliments. If not, will you not in return for the favor of the sample hand this copy to some other preacher?

If you have a salary of less than \$400 we make a special price of \$1.00 per year. Or if you get more and cannot afford the \$1.50, you may get two other preachers to subscribe at \$1.50 each, total \$3.00, and we will send you a year's subscription free. F. M. Barton, Publisher (Sub. Dept.), Cleveland, O.

## THE CHURCH THERMOMETER.

An experienced shipmaster constantly "consults the glass." Brethren, keep your eye upon the thermometer of your church. When your prayer-meeting gets below the freezing point, then expect no liberal contributions, no conversions, and no growth. And the power you want, and the power which alone can propel both pulpit and church machinery is that which pours from the throne of God into the church's soul through the channel of fervent prayer.—Rev. T. L. Cuyler, D. D.

## HOW TO KILL A PRAYER-MEETING.

1. Forget all about it until the hour arrives.
2. Come ten minutes late and sit near the door.
3. Work so hard during the day that you are so tired when night comes you cannot keep awake.
4. When the meeting has begun wait for others to speak and pray. Spend your time in planning your next day's work.
5. When you take part, occupy about twenty minutes. Do this especially when the leader asks for sentence prayers and testimonies.
6. Be sure and bewail the low spiritual condition of the church.
7. When the meeting closes go out as from a funeral. You can speak with your brethren or the stranger at some other time or place.
8. If you mention the meeting through the week, tell how dull it was.
9. If the above rules do not produce the desired effect, try staying away entirely. A sure way to kill the church is to kill the prayer-meeting.—E. P. Ellyson.



# THE ECCLESIASTICAL YEAR—NOVEMBER

By G. B. F. HALLOCK, D. D.

## Temperance — Thanksgiving

### WORLD'S TEMPERANCE SUNDAY AND THANKSGIVING DAY.

The World's Temperance Sunday will be observed on Sunday, November 25th, 1906.

#### TEXTS AND THEMES.

Body above soul. Luke 4: 1-4.  
Bread for the soul. Deut. 8: 1-3.  
Eating to God's glory. Rom. 14: 1-8.  
Eating to His shame. 1 Cor. 11: 21-34.  
Feasting and murder. Matt. 14: 1-12.  
Punishment of gluttony. Deut. 21: 18-21.  
Strong drink a deceiver. Prov. 20: 1.  
Temperance and politics. Prov. 31: 4, 5.  
Drunkennes and poverty. Prov. 28: 7.  
Intemperance and religion. Isa. 28: 7.  
Disappointments of the drunkard's life. Luke 15: 13-16.

Temperance and spiritual insight. Deut. 29: 6.  
"Wine is a mocker." Prov. 20: 1. Dr. Haig, the eminent English medical authority upon temperance, says that "no doubt all stimulation is wrong, and we thus merely enjoy today by mortgaging tomorrow, and just as we may rise today a few inches above our normal, so we shall fall tomorrow exactly the same amount below it."

Prov. 23: 29. The causes of yellow fever and of some other diseases have been discovered only within a few years. Men were not to blame for taking such diseases when they did not know how to avoid them. But the effects of strong drink have been known from the earliest times, and whoever runs into danger of them shows himself to be a fool, because he acts with his eyes wide open.

"They have erred through wine." Isa. 28: 7. The case of tools in the railway coach may be carried for years without any need of using the saw, axe, hammer, or bucket. But one day an accident happens, and the imprisoned passengers are penned in by fire. Woe to the coach that has no tools then! Sometimes people get impatient with total abstinence. What is the sense in being so strict? Does it pay to be a Puritan? But by and by fever or the need of a surgical operation comes, and then the man's total abstinence practices, like the tools in the coach, are his salvation. He is tired over the strain and peril by his abstemiousness.

Prov. 23: 35. A burnt child dreads the fire. Many dangers naturally lead to safeguards against them. Whoever has once suffered from them will beware of falling into them again. But the great evil of intemperance is that its victim, instead of learning from experience, only becomes more eager for the cause of the downfall.

"As he that lieth upon the top of a mast." Prov. 23: 34. Mr. Moody was once invited out to dinner in England. The host asked him to drink one and another of his seven kinds of

liquors. He refused again and again, until finally he saw the young lady sitting next to him beginning to get confused and thick in her words, owing to the influence of liquor, and he said: "This is no place for me," asked to be excused, and went upstairs. The host was very indignant and followed him to find out what was the matter. Mr. Moody finally told him, and he said, "You're no gentleman." "Well," Mr. Moody said, "I don't want to be if I have to get drunk to be one."

#### WHY LINCOLN DECLINED. (143)

"Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast." Prov. 23: 34. When President Lincoln visited General Grant's camp at City Point, Virginia, in 1864, he was met by the general and his staff, and, upon being asked how he was, said, "I am not feeling very well. I got pretty badly shaken up on the bay coming down, and am not altogether over it yet." "Let me send for a bottle of champagne for you, Mr. President," said one of the staff officers; "that's the best remedy I know of for sea-sickness." "No, no, my young friend," said Mr. Lincoln, "I have seen many a man in my time sea-sick on shore from drinking that very article."

#### THEY DROPPED OUT (144)

"I was with the relief column that moved on to Ladysmith," says Sir Frederick Treves. "It was an extremely trying time apart from the heat of the weather. In that column of some 30,000 men, the first who dropped out were not the tall men, or the short men, or the big men, or the little men—but the drinkers; and they dropped out as clearly as if they had been labelled with a big letter on their backs."

#### REPEATED INFLUENCE OF EVIL. (145)

In a gun factory a great bar of steel, weighing five hundred pounds and eight feet in length, was suspended vertically by a very delicate chain. Near by a common bottle cork was suspended by a silk thread. The purpose was to show that the cork could set the steel bar in motion. It seemed impossible. The cork was swung gently against the steel bar, and the steel bar remained motionless. But it was done again and again and again for ten minutes, and lo! at the end of that time the bar gave evidence of feeling uncomfortable; a sort of nervous chill ran over it. Ten minutes later, and the chill was followed by vibrations. At the end of half an hour the great bar was swinging like the pendulum of a clock. No man is mighty enough, in his own energy of will, to feel secure, if he is exposed to a constantly repeated influence for evil.



### THE SERPENT-TAMER. (146)

"At the last it biteth like a serpent." Prov. 23: 32. A noted wild beast tamer gave a performance with his pets. He took his lions, tigers, leopards, and hyenas through their part of the entertainment, awing the audience by his wonderful control over them. As a closing act to his performance he was to introduce an enormous boa constrictor thirty-five feet long. He had bought it when it was only three days old, and for twenty-five years he had handled it daily, so that it was considered perfectly harmless and completely under his control. The curtain rose upon an Indian woodland scene. The weird strains of an oriental band steal through the trees. A rustling noise is heard, and a huge serpent is seen winding its way through the undergrowth. A man emerges from the heavy foliage. Their eyes meet. The serpent quails before the man; man is victor. Under his direction it performs a series of frightful feats. At the signal from the man it slowly approaches him, and begins to coil its heavy folds around him. Its hideous head is reared aloft above the man. He gives a little scream, and the audience unite in a thunderous burst of applause, but it freezes upon their lips. The trainer's scream was a wail of death agony. The life had been crushed out of him. Man's plaything had become his master. His slave of twenty-five years had now enslaved him.—*Rev. W. T. Dorward.*

### CANNOT TRUST HIM. (147)

When the saloonkeeper won't trust a man for a glass of beer, it is high time for the grocery man to do a cash business.

### THE BEST HE HAD. (148)

Here is a significant item which has been going among the small change of the newspaper press: "Stormy" Jordan who ran a saloon at Ottumwa, Ia., died recently. He named his place, "The Road to Hell." A patron, who once asked Jordan for the best he had, was handed a glass of water.

### THE DEVIL'S "WANT AD." (149)

Jenkins, the drunkard, is dying today,  
With traces of sin on his face.  
He'll be missed at the club, at the bar, at the play.

Wanted—a boy for the place.

Boys from the fireside, boys from the farm,  
Boys from the home and the school,  
Come, leave your misgivings, there can be no harm

When "Drink and be merry" is the rule.

Wanted—for every lost servant of man,  
Someone to live without grace,  
Someone to die without pardon divine;  
Have you a boy for the place?

### GOOD TRACTS FOR TEMPERANCE DAY. (150)

One dignified, helpful and successful way to use the opportunity to do good afforded by Temperance Day in the Sunday-school is to give a carefully selected temperance leaflet to

each scholar. It should be small, interesting, instructive, and attractive. Such leaflets can be obtained, and it is pleasant to see the willingness with which the little messengers are received and taken home.

Last year, in one Sunday-school in New York City, fourteen hundred leaflets were distributed. Before Decoration Day the beautiful narrative tract, "Make it so plain that I can get hold of it," was used. It is one of the most helpful ones that has ever been published. It can be obtained of the American Tract Society, 150 Nassau Street, New York City. Dr. Deems has left himself on record in "Sitting in a Draught," which cannot be too widely circulated. This is published by the same house. "Temperance Work for Girls," by Rose Elizabeth Cleveland, "On the Fence," most artistically illustrated, "A Thing to Cry Over," by Dr. John Hall, and "Drink Like a Gentleman," are published by the Temperance Committee of the Presbyterian Church, and may be had by applying to Dr. John Hill, Chairman, Penn Building, Pittsburg, Pa.—*Mary Stewart Dunlap.*

### WITH A BALLOT. (152)

"We may preach about it, and sing about it, and weep about it, and pray about it until Gabriel blows his trumpet, and if we do nothing more we shall accomplish little. The millionaire brewer and the red-faced saloonkeeper want us to keep right on in that way. Meanwhile they will only laugh at us. We cannot preach the saloon out; we cannot sing it out; we cannot resolve it out; we cannot pray it out, but we can arise from our knees, and trusting in God, go forth to smite the monster by the all-conquering power of the citizen's ballot. That and that alone will cause this devouring offspring of Satan to tremble."

### NOT THE BALL BUT THE BOTTLE. (154)

Mr. Sunday, the famous evangelist, who was once catcher on a noted baseball club, says that more than half of his famous club are dead, and that they did not live out half their days because they drank and were dissipated.

### JOHN BARLEYCORN'S PUNCH. (155)

If John Barleycorn knocks out a prize-fighter at 42, at what age will the business man throw up the sponge to the great champion? We are told that Bob Fitzsimmons was not a drunkard. He was a steady drinker. Few business men are drunkards; but many of them are steady drinkers. A business man may go on for years drinking steadily, and if the punch in the stomach in the shape of unforeseen difficulties does not come he may pull through. But who can say when it will come, or that it will not come at all? Is it possible that the business man has a better chance to survive the punch than the pugilist?—*St. Louis Post-Dispatch.*

### THE GRAVEST DANGER. (156)

According to Mr. Carnegie, the very gravest of the dangers that beset young men who aim at success in business is the habit of drinking



intoxicating liquors. He says in his book, "The Empire of Business":

"The first and most seductive peril, and the destroyer of most young men, is the drinking of liquor. I am no temperance lecturer in disguise, but a man who knows and tells what observation has proved to him; and I say to you that you are more likely to fail in your career from acquiring the habit of drinking liquor than from any or all the other temptations likely to assail you. You may yield to almost any other temptation and reform—may brace up, and, if not recover lost ground, at least remain in the race, and secure and maintain a respectable position. But from the insane thirst for liquor escape is almost impossible. I have known but few exceptions to this rule."

#### IT TAKES ALL. (157)

The money that drink takes from a man's pocket is the least of its robberies. It takes also his power to replace the money. Brain cells, nerves, tissues, muscles are all impaired, and in the end the victim becomes physically, mentally, and morally utterly incompetent as a wage-earner.

#### "WANTED, A BARTENDER." (158)

The other day I picked up a newspaper, and glancing over the advertisements for help, read as follows:

"Wanted—A Bartender. Must be a total abstainer. Apply," etc.

Is not that a curious advertisement? What should we think of such an advertisement in any other line of business? How would an advertisement like this look?

"Wanted—A Barber, who has never had his hair cut. Apply at the barber-shop on the corner."

Or this?

"Wanted—A Salesman in a shoe-store. He must go barefoot while on duty. Apply at Blank's Shoe-store."

What other business finds it necessary or desirable to advertise for help pledged to make no use of the goods sold? Can it be that the liquor traffic finds it has wrought so great demoralization among its followers that it is forced to draw upon temperance, or total abstinence fanatics in order to continue its business?

#### WHO GETS FAT? (161)

Mark Twain used to tell a story about a man who bought a pig for \$1.50, fed it \$40 worth of corn, and then sold the hog for \$9. He lost money on the corn, but made \$7.50 on the hog. This illustrates the conditions of the saloons. They breed vice, poverty, disease and crime. They lure disease, paralyze and damn. It costs taxpayers thousands of dollars annually to prosecute the criminals and paupers. The hog (saloonkeeper) gets fat but you can hardly call it a paying investment for the community.

#### SOLD HIMSELF. (165)

A farmer sold a load of corn in a town one day. When it was weighed he slyly stepped on the scales, and then drove off to unload.

When the empty wagon was weighed he took good care not to be in it, and congratulated himself that he had cheated the buyer in good shape. The grain-dealer called him in, and after figuring up the load paid him in full.

As the farmer buttoned up his coat to go out, the buyer kindly asked him to smoke with him, and then talked over his crops and the price of hogs, and the likelihood of the Maple Valley Railroad building up that way, until the farmer fairly squirmed in his chair with uneasiness about his chores at home.

At last he could stand it no longer, and said he must go. The dealer quietly said that was not to be thought of; that he had bought the farmer at full weight, and paid him his own price, and that he would insist on doing what he pleased with his own property.

The farmer saw that he had indeed sold himself, in one sense at least. He acknowledged his cheating and compromised the affair. Now when he markets grain he does not stand on the scales or sell himself with his load.

A good many men sell themselves at a still cheaper rate. The man who drinks sells himself to sin and Satan at a price ridiculous to contemplate.

#### RESTING AT CANNAE. (166)

Hannibal lost Italy and Rome by resting and wintering his army at Cannae. He had crossed the Alps and won great victories. Had he pressed on instead of resting and wintering, he could have taken and destroyed Rome and made himself complete master of all Italy.

Let the temperance workers and voters take warning from the fate of Hannibal. It is not enough to wage a heroic campaign and vote out the saloon of this, that, and other towns. Of course that is a grand work. But even then the battle is just begun. Unless that victory is followed up by keeping the army that fights the saloon well organized and ever on the firing line, seeing to it that the law is vigorously enforced and obeyed, it will only be a short time until the saloons will rally their forces and the town, the county, the State will be again voted "wet."—*Religious Telescope*.

#### CHILDREN DRUNK IN SCHOOL. (162)

The Philadelphia *Ledger* recently published the following startling statement: When interviewed in reference to his assertion that children had come to the public schools of the city in an intoxicated condition, George W. Twitmeyer, superintendent of public schools of Wilmington, Del., declared, "I can prove every word I have said."

He again stated that he had seen children enter some of the schools under the influence of liquor. He refused to say more about the matter because he was carrying on an investigation, the plans of which would be frustrated by further publicity.

Mr. Twitmeyer claims that if the children are given liquor at home the board of education and the officers of the public schools should know of it, so they can relieve the teachers of the responsibility of so many children missing promotions.—*L. A. Banks*.



# Thanksgiving

## TEXTS AND THEMES.

"Praise is comely." Ps. 33: 1-22.

God's dealing with nations. Ps. 81: 1-15.

His works in nature. Ps. 95: 1-11.

His works in grace. Ps. 98: 1-9.

Redemption. Luke 1: 67-79.

God's work completed. Rev. 5: 9-13.

Ps. 40: 1. It is natural for men, good or bad, to call upon God in distress. It is altogether too common, however, for even good men to forget to give thanks afterward for the answered prayer. After great deliverances we are apt to remember much longer our debt to a human helper than our debt to the Father who sent him.

## THE GOODNESS OF GOD.

"Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Ps. 107: 8.

Theme, The Goodness of God. Analysis, (1) Its meaning, (2) Its manifestations, (3) Its effects.

I. Its meaning. The reference is not especially to God's moral excellence, but to his kindness, his love, his benevolence.

How can we reconcile suffering with this? Answer: (1) Suffering is exceptional. There is more happiness than sorrow. (2) Suffering is traceable. Usually it is the result of broken law. When not, and even when it is from such a cause, God overrules it for good to men.

II. Its manifestations. Consider some of the manifestations of the goodness of God.

1. Negative blessings. With Socrates, "There are so many things we can do without."

2. The common blessings. Light, food, clothes, etc.

3. The bounties in nature. There is much in the world yet outside the power of trusts. There is no trust on the stars, on scenery, on air, on beauty, etc.

4. God is good in his plan of salvation. It is not our due. It is "all of grace."

III. The effects. They should be two-fold:

1. Thanksgiving. Ingratitude is indecent. Every day thanks should well up from our hearts.

2. Thanks-living. Make your thanksgiving practical by living it.—*Rev. Charles B. Chapin, D. D.*

## NATURE'S THANKSGIVING.

"Let the heaven and the earth praise him, the seas and everything that moveth therein."—Psalm 69: 34.

I. Many Scriptures express the idea of nature by its beauty, strength, and fruitfulness, giving token of God's glory. Psalm 19 is perhaps the most familiar of these: "The heavens declare the glory of God," etc.

II. The prophets, personifying the forces of nature, call upon them to praise God (Isa. 49: 13): "Sing, O heavens; and be joyful O earth; and break forth into singing, O mountains."

III. Handel's magnificent anthem, "The heavens are telling," joins in the same thought.

IV. The plain fact under these poetical and

figurative conceptions is that nature puts on such visible forms of beauty and grandeur as naturally makes us think of the glorious character of God.

V. It is a yet higher fact that nature has recuperative, healing, and even redemptive features, and suggests, as it co-operates with, the redemption in Christ.—*Author Unknown.*

## BROTHERHOOD THE MESSAGE OF AMERICA. no 106

"One is your Master, even Christ; and all ye are brethren." Matt. 23: 8.

On the dome of the new Library of Congress at Washington are painted symbols of the various nations of the world and their messages to mankind. The Hebrew race represents religion, the Greek, philosophy, and so of other nations. The message of America should be brotherhood, as in the text. Assuming the truth already established in the world by other nations, our problem is to build thereon the fabric of a great brotherhood.

I. The problem of religion, of the church and the ministry, is really a problem of human brotherhood.

II. This is also the problem of government. We have had paternalism: then the modified paternalism, as in the earlier English government of the limited monarchy; then the paternalism of a governing class, as in its later government. But here we have the government of fraternalism: not by the majority merely, but by the brotherhood.

III. This is the industrial problem. The workman must be free from the despotism of corporations and of trades unions. We must learn how these organizations, which have come to stay, can be conducted in the spirit of brotherhood.

This is America's message, working through arbitration and mutual help in international as well as in industrial progress.—*Rev. Lyman Abbott, D. D.*

## THANK AND THINK. (167)

It was no accident that extracted the words "think" and "thank" from the same root. So countless are our blessings that one has only to set his mind reflecting and his heart will at once leap into praise. Nor was it a bungling hand that built the word "contemplation" (complex-templum). He who begins to meditate upon the goodness of God is ushered forth-into a great temple where worship becomes an instinct and a delight.—*John Balcom Shaw, D. D.*

## EXPRESSION OF GRATITUDE. (168)

If you are grateful, say so. Thanksgiving is only half-thanksgiving till it blossoms into expression. Learn a lesson from the noble-hearted Indian, in whose village a missionary, passing through, had left a few pages of the Gospel in the Indian tongue. Our Indian read and rejoiced. Measuring the missionary's footprint, he fitted it with magnificent moccasins, and travelled two hundred miles to give them to the missionary as an expression of his gratitude. Thus the missionary was enriched by the present, but the Indian was enriched far more by the thanksgiving.



## NOTE HIS MERCIES. (169)

Ps. 40: 5. When an astronomer begins to tell about the heavenly bodies, we are overwhelmed with awe. When a naturalist recounts facts about animals and plants, we seem to be in a new world. When the student with the microscope points out the exquisite skill shown in the smallest objects, we marvel at God's wisdom. All that is needed to impress one with the Lord's wonderful works in any sphere, in any life, in any hour, is the eye and the heart to note what is all about us.

## THANKSGIVING A BIBLE INSTITUTION. (170)

"Thou shalt observe the feast of tabernacles (Thanksgiving) seven days, after that thou hast gathered in thy corn and thy wine." (Deut. 16: 13.)

"Offer unto God thanksgiving; and pay thy vows unto the Most High." (Psa. 50: 14.)

"O give thanks unto the Lord; call upon his name; make known his deeds among the people." (Psa. 105: 1.)

"O give thanks unto the Lord; for he is good; for his mercy endureth forever." (Psa. 106: 1.)

"Honor the Lord with thy substance, and with the first fruits of all thine increase." (Prov. 3: 9.)

"In everything by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. 4: 6.)

"Continue in prayer, and watch in the same with thanksgiving." (Col. 4: 2.)

"In everything give thanks; for this is the will of God in Christ Jesus concerning you." (1 Thess. 5: 18.)—*Religious Telescope*.

## ABOUNDING IN THANKSGIVING. (171)

Mr. Alexander, the Gospel singer, tells the story of an old colored man in Chicago, who always came into one of the missions with a bright and shining face, no matter what happened. One day he came with his thumb tied up. They asked him what was the matter, and he replied, "Today I was fixing a box when I smashed my thumb, but praise the Lord, I have my thumb yet." A few nights after he came in with his face as bright as ever. Some one inquired, "Well, uncle, what have you to praise the Lord for tonight?" "Oh," said he, "I was coming down the street tonight with a big piece of beefsteak. I had spent all my money on that beefsteak, and I laid it down on the sidewalk to tie my shoe, and while I was tying my shoe, a big dog came along and took that beefsteak and carried it off. Praise the Lord!" A man said, "Look here, uncle, what are you praising the Lord for about that?" The colored man answered, "I am praising the Lord because I've got my appetite left." There are a good many men who would give a good part of their fortune for an appetite, and the greatest thing of all to be thankful for is a spiritual appetite, for has not Jesus promised that "Blessed are they that hunger and thirst after righteousness for they shall be filled."

## THE THANKSGIVING FESTIVAL. (173)

The beautiful old Roman custom of blessing the fields finds a Christian counterpart in the Thanksgiving festival of today, which comes appropriately after the harvests of the fields, the orchards, and the vineyards are all gathered and the husbandman can take an interval of repose in the winter months just at hand. To New England belongs the honor of adding Thanksgiving Day to the calendar of religious festivals and of giving to the older forms of gratitude to the Giver of all gifts a form of observance at once religious, joyous and poetic, which has made Thanksgiving Day one of the most popular of our national festivals. The popularity of this festival is largely due to the fact that it is pre-eminently associated with home, a day of family reunions, good cheer, and kindly, generous feeling, a character early imparted to it in New England, where on Thanksgiving Day of all the year the members of the household were reunited, and when, in the words of the American poet, born just one hundred years ago, They praised Jehovah for the wheat sheaves gathered;

For corn and cattle, and the thrifty orchards;  
Blessings of basket, storehouse, homestead,  
hamlet,

Of land and water.

Thanksgiving Day also furnishes a yearly occasion which ought never to lose its significance when the present can fittingly acknowledge its debt of gratitude to the past. There is no more appropriate season than Thanksgiving to do honor to Puritan and Pilgrim who laid broad and deep the foundations of our religious and civil liberty.—*The Interior*.

## STILL WINNING VICTORIES. (174)

King Louis of France was objecting one day to being praised, when the courtier answered, "Your Majesty, when you cease to win victories we will cease to utter praises." We can say the same with reference to God, the Captain of our Salvation. Not until he ceases to win victories for us over all our enemies will we cease to praise him.—*Zion's Watchman*.

## THE BEST PRAISE. (175)

Ps. 40: 8. The best praise that can be offered to God is obedience. The thanksgiving of the lips is due to God, but it is worth little without obedience. It may be yielded with a struggle at first, but, if yielded, it is sure at last to lead to delight in God's will expressing itself in praise, not because it ought to do so, but because it cannot help doing so.

## THANKSGIVING BOUNTY. (172)

O favors every year made new!

O gifts with rain and sunshine sent!

The bounty overruns our due,

The fullness shames our discontent.

—Whittier.

## MAKE YOUR THANKSGIVING PRACTICAL. (184)

One way, and a most common-sense one, is by paying bills, certainly the small ones, and more especially those that are owed to work-



ing people, or to boarding-house keepers, butchers, bakers, grocers, or landlords. Money kept in circulation will keep many wants supplied, many little holes stopped, and if anyone must wait, it should ordinarily be the man of means, the one who can best afford to do so, not those who depend on the day's income to supply the daily needs.

During a little disappointment in her first housekeeping arrangements, a young housekeeper found it necessary to send out her washing instead of having it done in the house as she had been doing. It then became one of her unwritten laws to pay when the clothes were brought home. At one time they came a day earlier in the week than usual, and the two dollars were not ready. As it was Thanksgiving Day, the housekeeper, who was giving a dinner, tried to get a larger bill changed by one of her guests. As she could not, she told the child that she would stop, with the money, on her way to the office the next day.

"I shall never forget the expression on that child's face," said the lady in referring to the incident, "and I thought that I knew what it meant. Excusing myself from my guests, temporarily, I rushed out to the nearest grocery, bought some trifling article that I needed, and almost ran with the change, the six blocks to the home where my laundress lived, to find her and her three children sitting down to a Thanksgiving dinner of bread and water for the children, with a little pot of tea added for the mother. You can hardly imagine the good feeling that was mine, as I returned to my own festivities, when I knew how much of comfort the honest pay for the honest work must have brought to that humble home."

Hire all the work done that can possibly be afforded, and then see that the pay is prompt, if you would be practical in making Thanksgiving Day a happy one among the unfortunate. See to it, too, that you do not turn a deaf ear to all who ask for employment when your own wants are supplied, for the need of labor is greater than the need of charity, and you may be able to suggest work to others where you cannot relieve in person, and so put the destitute and the dependent in the way of self-helpfulness which is the greatest of all charities.

#### CHRISTIAN THANKFULNESS. (186)

"They continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people."—Acts 2: 46, 47.

I. The early Christians, in the midst of peril and persecution, had hearts full of the spirit of thanksgiving, as they thought and spoke of the gift of the Gospel.

II. They had the hindrances of very hard conditions: we have the hindrances of very easy and luxurious conditions; but we should see to it that our easy conditions do not overcome us any more than their hard conditions overcame them.

III. The transcendent fact that one is a Christian is enough to lift him above all differences of condition.

IV. We have as much reason for humility

as sinful men forgiven by grace ever had; and if God thinks we are strong enough to bear peace and prosperity, we should still not forget to whom we owe everything.

#### A GOOD RESIDENCE STREET. (179)

The *Christian World* tells of a love feast in Yorkshire in which a good man had been drawing out long, complaining strains of experiences about his trials and difficulties in the way to heaven.

Another of different spirit followed, who said: "I see our brother who has just sat down lives in Grumbling street. I lived there myself for some time, and never enjoyed good health. The air was bad, the house bad, the water bad; the birds never came and sang in the street, and I was gloomy and sad enough. But I 'flitted.' I got into Thanksgiving street, and ever since then I have had good health and so have my family. The air is pure, the water pure, the house good; the sun shines on it all day; the birds are always singing, and I am as happy as I can live. Now I recommend our brother to 'flit.' There are plenty of houses to let on Thanksgiving street, and I am sure he will find himself a new man if he will only come, and I will be right glad to have him as a neighbor."—*Ram's Horn*.

#### HER PLEASURE BOOK. (181)

A woman who was noted for her sweet and cheerful presence said she kept a "Pleasure Book." When asked about what was in the book she showed it, and these were some of the entries that were read: "Saw a beautiful lily in a window." "Talked to a bright, happy girl." "Received a kind letter from a dear friend." "Enjoyed a beautiful sunset." "Husband brought some roses home to me." "My boy out today for the first time after the croup." If we could bring such a spirit as that to bear upon our every-day life, how much we should find for which to be grateful to God!

#### SAY 'THANK YOU.' (182)

A score of women were helped off the car in one day by a street-car conductor; only one of them remembered to thank him, though he had carried their luggage and got off the car to assist them in alighting. Two dozen people had packages weighed in a store that sold stamps, and only one thanked the clerk, though it was no part of his duties to weigh their packages. The sun shines upon eighty millions of people, but how many go to the church at the end of the year to give thanks to Him who rules the sun? We are all fed and clothed by the same hand, yet where one acknowledges the debt a hundred forget it or pass it lightly.

#### A GOOD EPITAPH. (183)

In a little town in Ireland lived an old cripple who had won the nickname, "Thank Providence," because, though he was very poor, he was continually thanking Providence. When he died his neighbors erected a stone over his grave, bearing this inscription: "Here lies the body of Thank Providence. His soul is in heaven."

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Will you help? If so tell us how you win converts, train young Christians, enlist workers, advertise, attract men, interest young people, keep up a good prayer-meeting, maintain the Sunday evening service, build a church, pay off a debt, raise money for current expenses and benevolences. You can say a great deal on a single sheet of writing paper. Try it. Your plan may be the means of helping thousands. Samples of your calendar, sermon topics, church papers and printed matter are always acceptable. Address Rev. A. S. Gregg, Editor Church Methods Department, 21 Merwin street, Springfield, Mass.

## A GREAT INSTITUTIONAL CHURCH.

Considerable surprise has been occasioned by the attitude of Rev. Dr. A. C. Dixon toward the institutional church as an evangelizing agency. He is now quoted as saying that he thinks it is easier to "reach a man's body through his soul than it is to reach his soul through his body." While some pastors are seeking for light on the subject, we will give a few facts about a most successful institutional church right in Boston where Dr. Dixon has been so conspicuous as a preacher and evangelist. It is now known as "The Morgan Memorial" and is located on the corner of Shawmut avenue and Corning street, a few blocks south of Boston Common, in the midst of a dense population. Fifteen languages are spoken in the territory tributary to the Memorial, but as Dr. Edward Everett Hale so aptly expressed it, "Love is the universal language which they all understand," and that is the language spoken by word and in deed by the Memorial workers. A singular feature of this institution is that it is under the joint management of Methodists and Unitarians. Rev. Henry Morgan, the founder of the original Morgan Chapel, left the property in trust to the Benevolent Fraternity of churches of Boston (the Unitarian City Missionary society) on condition that the New England Methodist conference should furnish the pastor. There was a proviso in the will that if either party refused the trust the property should go to the Boston Y. M. C. A. This singular partnership has existed for over twenty years without friction or feeling. There is a blending of the evangelistic and humanitarian elements, which satisfies the extremists in either line of work. Of course, it is a great undertaking for a Methodist pastor to work Methodists and Unitarians in double harness, but thus far it has been done and will probably continue. Rev. E. J. Helms has been pastor for over eleven years. He writes that he expects the biggest season in the history of the Memorial during the coming winter. Mr. Helms is an expert on institutional work, but he has become such only by study and experiment. Above all he is a believer in such work being undertaken according to the needs of a given field. With a desire to suggest what may be practical in other places, we will treat of a few features rather than attempt an exhaustive description of the entire institution.

Three years ago the trustees erected a building costing \$50,000. It is of brick and is three stories high. There is a multiplicity of rooms, halls, etc., which can only be hinted at as we go along. For eighteen hours each day the institution is open and is a hive of activity. Every twenty-four hours something is done to help the people spiritually or physically. From among the mass of printed matter turned out from the press of the institution we select a characteristic leaflet which gives a glimpse of the work:

1. *Is a Church for Sinners* who want to be good.
2. *Is a Settlement Home for Men and Women* who live here for the good they can do.
3. *Is a School for Men and Women, and Girls and Boys* who want an education or to learn a useful handicraft.
4. *Is a place where things are made and exchanged to bless mankind.*
5. *Is a place most uncomfortable for Drones and Pharisees*, but manages to extend at least a loving hand—usually with some relief—to every soul that calls for comfort.

## ADVANTAGES FOR CHILDREN.

Another leaflet tells of the advantages for children afforded by the Memorial. These include gymnasium and baths, industrial school, clubs, school of music, day nursery, and kindergarten. The boys and girls have their regular nights in the gymnasium, and on Saturdays are taught sewing, Sloyd, drawing, carving and weaving. All kinds of instrumental and vocal music is taught by the best teachers at prices within reach of the poorest "who will hustle." Working women can leave their children in the day nursery for 5 cents a day. The Sundayschool is carefully graded and conducted according to the best modern methods. There is a children's church service, and at the evening service a stereopticon is usually employed.

## SOME RESULTS.

In one year the institution helped 1,171 different poor families to shelter, food, clothing, fuel, etc. The beneficiaries were not tramps. They were either sick people or working people who had lost their jobs. The Memorial secured permanent positions for 33 and temporary positions for 139. With a charity fund of less than \$500, it expended nearly \$4,000 in relief. The increase came from the value of the labor given by the poor people while obtaining help. Very little is given outright. Every person who is able is required to render some service in exchange for all they obtain, and the system is so adjusted that the destitute may help others while helping themselves.

## CO-OPERATIVE INDUSTRIES.

The basis of the humanitarian work is a system of co-operative industries which includes a clothing store, shoe store, rug and carpet weaving, grocery store, printing office, real estate office, coal and wood office. The clothing store and shoe shop are supported



largely by donations of cast off clothing and shoes. The way this clothing is gathered is worthy of specific mention. Several large coffee bags double the size of a pillow case are distributed among families and in churches throughout New England. Old clothing of all kinds is put into the bag and when it is full a postal card is sent to the Memorial. The bag has an addressed tag on it for its return, and a private mailing card which is used for notification purposes. A bag is hung in the vestibule of the church and as the people come they drop their packages in it. When it is full the drawstring is pulled and it is ready to be taken to the express office. All old clothing is sterilized, cleansed, and repaired before going into the store, and these processes give employment. Sick and destitute persons recommended by missionaries are given old clothing outright. Garments not given away are sold to the poor for some labor they may render in the various forms of activity carried on. Others pay cash. Under no circumstances are garments sold to second-hand stores or to those who desire to buy that they may sell again. The shoe store is maintained much as the clothing store, by old shoes put into the bags. Shoes are repaired, given away, exchanged or sold. Clothing of all kinds, no matter what its condition, can be utilized. If it is beyond repair it is used in making rugs and carpets. If it is too far gone for rugs and carpets, the garments are ripped up, sorted and sold to the paper and woolen mills.

Three looms for making rugs and carpets are in operation and two more are being set up. Professionals are employed in the weaving, but the sewing, cutting, trimming, cleaning, etc., give employment to many unskilled workers. Orders have poured in for rag carpets and rugs made out of carpets. Out of the necessity of sterilizing and cleaning old clothing has developed another distinct industry, that of cleaning carpets, rugs, etc., for churches, lodges and private families.

A grocery store is a part of the system. Standard goods are sold, and in connection with the store there is a lunch counter for immediate relief and where food is sold to those who can pay.

The printing office, besides doing all the printing for the institution, does job work for business houses, churches, etc., and is used as an agency for helping printers who are out of a job and in need.

In starting the real estate agency the purpose was to fill the houses in the community with a peaceful, moral and deserving class of tenants, and to give landlords a trustworthy agency in the care of their property, also to shield them from the culpability of leasing to people who would use property for immoral purposes. Another object is to afford to the trustworthy poor opportunity to perform such work as is needed in properly caring for property. This agency also gives knowledge of unsanitary and immoral conditions prevailing in the neighborhood. Slowly landlords who own property near the Memorial have been giving their houses into the care of this agency. A bad lot of people who cannot be made better

are being replaced by sober and decent tenants. Property is being given better care.

The Memorial acts as selling agents for coal and wood. Those who buy from this agency are given the preference in the matter of employment.

#### PATRONS SHARE IN PROFITS.

All who buy from the institution at current prices, in case they are connected with it as church members or members of any of its departments, share in the profits or money left after expenses are paid. This includes groceries, coal, wood, and everything turned out. It is therefore an economic advantage to be related to the Memorial. The expenses include the support of those in active charge of departments, who are expected to render religious service as may be required. In the midst of all this business activity the spiritual purpose is kept steadily in view. In passing from consideration of the humanitarian features it should be stated that at the recent Belgian International Exhibition, held in Liege, the institutional work of Morgan Memorial was given the grand prize from the International jury in social economy.

A temperance Spa is connected with the institution, which is in all respects a saloon minus the intoxicants. It is reached by a rear entrance, has stained windows, and is an attractive resort for the fellows of the bar-room variety. The Spa is made self-supporting to a degree by selling coffee and sandwiches.

A fully equipped employment office is an important feature.

The religious meetings on Sunday are varied and intense. They are as follows:

9.45. Prayer Service for the various departments of work, and for the special work of the day.

10.30. The Sunday-school. It is well graded in Senior, Intermediate and Primary Departments.

11.30. Morning Worship. (1) The Children's Church is held in the vestry. It is composed of the children of the primary department. After a marching exercise they hold their service of worship. It has its ushers and vested choir, and a form of service intended to stimulate reverence. (2) The Adult Church is held in the auditorium, and the senior and intermediate departments attend with friends. This church has also a vested children's choir and short responsive ritual.

2.45. Friends gather, to be divided into bands, to go out to carry the gospel of song and prayer to sick and infirm people in the neighborhood, who are unable to attend church.

3.30. A forum for the discussion of the relations of Christianity to present day problems.

6.30. Epworth League. This Young People's Meeting is often preceded in the summer by an open-air meeting. Open-air meetings are also held nearly every week night.

7.30. Evening Worship. (1) In the Children's Church the children gather for a stereopticon lecture or a sermon. (2) The adults meet in the auditorium for an evangelistic service.

To all public-meetings at Morgan Memorial every seat is free. No distinctions are made as to clothes, color, cash or character. All who are well-behaved are heartily welcome.

Every day at noon, there is a prayer service of fifteen minutes held by the missionaries for themselves and others seeking spiritual help.

Tuesday evening there are five religious class meetings for adults and children, held in various rooms of the building.

Thursday evening there is a prayer and conference meeting.

### THE PEOPLE'S FORUM.

Most unique of all is the forum which meets during the winter every Sunday afternoon at 3.30. Some theme of current interest or reform movement of great importance is presented by a specialist, and then the subject is given to the public for discussion. There is never a dull moment. The discussion is earnest and good natured. The attendance is always large. The audience is composed of men of all shades of religious beliefs and unbelief, and all sorts of political affiliations. The forum rules are few and very democratic. The crank is suppressed by the people themselves.

### FORUM RULES.

1. Principal speaker 30 minutes for address and 10 to close debate.
2. All others 5 minutes unless voted an extra 5 minutes by the audience.
3. Personalities not allowed. We are wrestling with ideas and principles.
4. Any one has a right to the floor. Preference is shown strangers.
5. Opportunity to propose topics and speakers is given at each session.

When a speaker's five minutes are up the secretary rings a desk bell. If the audience wants to extend the time they hold up hands.

### PREACHING.

The preaching is done in two auditoriums, one on the ground floor for children with chairs arranged opera fashion, and the one for adults on the third floor with a gallery. Both places have a pipe organ and choir. Rev. J. B. Eyestone assists Mr. Helms in the preaching and the other work. Visiting preachers are occasionally drafted. With all of the executive work resting upon him, Mr. Helms does considerable preaching. He uses many volunteer workers from the churches of Boston, and has his organization so perfected that he can leave many of the details to helpers. The preaching services are conducted with as much solemnity and dignity as any conservative church-goers could ask. The people are given the best in the way of instruction. We herewith give a list of sermon topics on "The Fundamentals of Christianity" for Sunday mornings and "Questions Raised in All Ages," for Sunday evenings.

### SAMPLE LIST OF SERMONS.

- Oct. 9. 11.15 a. m. I. Fundamental—Faith.—"Now faith is assurance of things hoped for a conviction of things not seen."—Heb. 11:1.
- 7.30 p. m. I. Question of a Capitalist—Is it not lawful for me to do what I will with my own?—Matt. 20: 15.

Oct. 16. 11.15 a. m. II. Fundamental—Reason.—Come now and let us reason together, saith the Lord.—Isaiah 1: 18.

7.30 p. m. II. Question of a Tempted Leader—Why should I come down?—Neh. 6: 3.

Oct. 23. 11.15 a. m. Sermon, Rev. A. M. Smith.

7.30 p. m. III. Question of the first Murderer—Am I my brother's keeper?—Gen. 4: 9.

Oct. 30. 11.15 a. m. III. Fundamental—The Bible.—Every Scripture inspired of God is also profitable.—2 Tim. 3: 16.

7.30 p. m. Sermon, Rev. J. B. Eyestone.

Nov. 6. 11.15 a. m. IV. Fundamental—Sin—Forgiveness and Punishment.—Behold the goodness and severity of God.—Rom. 11: 22.

7.30 p. m. IV. Question of a Troubled Ruler—What shall I do then with Jesus?—Matt. 27: 22.

Nov. 13. Grand Missionary Sunday. Addresses Morning and Evening by members of the great Missionary Convention. Speakers to be announced later.

Nov. 20. 11.15 a. m. Sermon, Rev. J. B. Eyestone.

7.30 p. m. V. Question of a Theologian—Who did sin, this man or his parents, that he was born blind?—John 9: 2

Nov. 27. 11.15 a. m. V. Fundamental—Immortality.—O death, where is thy sting! O grave, where is thy victory!—1 Cor. 15: 55.

7.30 p. m. Sermon, Rev. J. B. Eyestone.

Dec. 4. 11.15 a. m. Holy Communion.

7.30 p. m. VI. Question of a Philosopher If a man die shall he live again?—Job 14: 14.

Dec. 11. 11.15 a. m. VI. Fundamental—The Holy Spirit—He shall guide you into all truth.—John 16: 13.

7.30 p. m. VII. Question of a Jailor—What must I do to be saved?—Acts 16: 30.

Dec. 18. 11.15 a. m. Sermon, Rev. J. B. Eyestone.

7.30 p. m. VIII. Question of a prisoner—Art Thou He that should come or look we for another?—Matt. 11: 3.

Dec. 25. 11 a. m. VII. Fundamental—Jesus.—The same yesterday, and today and forever.—Heb. 13: 8.

7.30 p. m. Christmas Concert.

In summing up this work, Mr. Helms says: "Our purpose is to enable the miserable poor to provide themselves with their absolute necessities; to stimulate in them self-respect and not to pauperize them while they are obtaining relief; to develop the resources of the recipients in hand and brain into channels that make for future self-support. We also endeavor to demonstrate among poor people that if they will get together and seek to help each other they will be greatly profited. We are not doing business for gain. We are demonstrating that co-operation is the Gospel. Our co-operative industrial relief not only affords assistance to the poor in the hour of their need, but from our industries and the sale of old clothing, shoes, furniture, etc., enough is realized to support eight missionaries who



combine life-saving with printing, with the repair and sale of old clothing and shoes, with the sale of groceries, with the running of a temperance saloon, the manufacture of rugs and carpets and the conducting of a real estate and employment office."

The net results of a year's work are: More than a thousand children are connected with the various schools, clubs and classes at Morgan Memorial.

More than a thousand self-respecting men and women who do not ask or need relief are connected with the various organizations for adults.

More than a thousand men and women, stranded because of misfortune or incompetence or waywardness, are helped each year.

But the crowning achievement is that more people are converted each year than in any other new church in Boston, if not in all of New England. They are watched over until they can stand and then many of them move away to become active Christian workers in other communities.

Money for the support of this work is obtained from collections in Unitarian and Methodist churches, collections at the services in the institution itself, private contributions, and the money made in the industries. The industrial feature is tending in the direction of an "Arts and Crafts" movement, which may solve in part if not entirely the two problems of helping the unfortunate poor to help themselves and at the same time provide an adequate income for the maintenance of the institution.

#### A TEACHER OF TITHING.

Mr. Harvey S. McLeod, an officer of the Second Presbyterian Church, Troy, N. Y., is doing a quiet work in teaching tithing. He is also a living illustration of the oft-repeated declaration that faithfulness on the part of a pastor in a small charge sometimes has most unexpected results. When Mr. McLeod was a youth just beginning the Christian life he asked his pastor how he could make the most of himself. He was especially impressed with the observation that some men were owned by their property while others owned their property. His pastor advised him to begin life as a "tither," to lay aside one-tenth of his income for the Lord. He was then receiving \$4 a week. He began to tithe. He bought a small ledger and after writing out a pledge he began keeping a strict account, which he has maintained to the present day, over forty years. His benefactions cover a wide range, his specialty being young men who are getting an education. He has helped twenty-five young men get a start in this way by lending them the money on a mere promise to repay the tithe fund when able. After the Boxer outbreak in China Mr. McLeod was of great service to a son of the pastor who had taught him to tithe, the son being a missionary. How true it was that the faithful pastor "cast his bread of personal instruction" upon the waters and it returned after many days to bless his son when in need. But that is not all. Mr.

McLeod has started 322 young men on the highway of tithing. When he finds a young man who is interested he offers to make him a present of a ledger with his pledge written on the fly leaf. These in turn have started others, and so the work goes on widening. Mr. McLeod hopes to give away 500 books before he ends his work. He is the author of a little booklet entitled, "How Can I Make the Most of Myself." This book contains his pledge, a transcript from his own ledger, showing how he disposed of his first tithe money, and a chart contrasting two lives, the one liberal and the other stingy. The ledger and the chart are worked out on large canvas banners and used by Mr. McLeod when he gives informal talks on tithing.

The pledge, chart and transcript from the ledger are herewith given:

"Being of the opinion that I should be systematic in my giving and that one-tenth of my gross income should be set aside for those not as fortunate as myself, and in spreading at home and abroad the good news of a Saviour's love to a lost world, I have opened this ledger, and pray I may be guided in the giving of this trust fund."

It is a trust fund in every sense of the word, as it is kept in a separate account in the bank."

#### LEDGER.

##### 1861. RECEIPTS.

August 8, 1-10 weekly salary.....	\$ .40
August 15, 1-10 weekly salary.....	.40
August 22, 1-10 weekly salary.....	.40
August 29, 1-10 weekly salary.....	.40
1-10 gift .....	1.00
Total .....	\$2.60

##### 1861. GIFTS.

September 6, Church collection.....	\$ .05
September 6, Sabbath-school .....	.05
September 10, Flowers for sick.....	.20
September 15, Church collection .....	.05
September 15, Sabbath-school .....	.05
September 20, School-book for poor child	.25
September 20, Home Mission .....	.10
September 27, Foreign Missions.....	.10
	.85
Balance on hand, for use.....	\$1.75
	\$2.60

#### THE BIBLE TEACHER'S TRAINING CLASS.

Pastors who are interested in developing a better grade of Sunday-school teachers will welcome the inspiration to be derived from a plan of instruction worked out by Rev. Chester F. Ralston, pastor of the First Baptist Church, Gloversville, N. Y. The course covers two years and is as follows:

(Continued on page 83.)

1. The World of the Bible.

Lesson One. October 9th.—Brief Survey of the Old Testament World.

Lesson Two. October 23d.—Brief Survey of the New Testament World.

Lesson Three. November 6th.—Palestine Before and After Christ.

2. The History of the Bible.

Lesson Four. November 20th.—The Periods of the Bible History.

Lesson Five. December 4th.—The Growth of the Bible Canon.

Lesson Six. December 18th.—The Versions of the Bible and their Genuineness.

Lesson Seven. January 1st.—The Institutions of the Bible.

3. The Bible in the Hands of the Teacher.

Lesson Eight. January 15th.—The Divisions of the Bible and Their Purposes.

Lesson Nine. January 29th.—Some Helpful Methods of Bible Study.

4. The Bible School Teacher.

Lesson Ten. March 5th.\*—The Teacher's Qualifications: Natural and Acquired.

\* Special Evangelistic Meetings during February.

Lesson Eleven. March 19th.—The Teacher's Preparation of Himself and his Lesson.

Lesson Twelve. April 2d.—The Teacher's First and Imperative Task.

Lesson Thirteen. April 16th.—The Laws which must Govern a Teacher.

5. Three Introductory Talks on Teaching.

Lesson Fourteen. April 30th.—The Purpose of Bible Teaching.

Lesson Fifteen. May 14th.—What Constitutes True Teaching?

Lesson Sixteen. May 26th.—How Knowledge Reaches the Soul.

## THE SECOND YEAR OF LESSONS FOR THE TRAINING CLASS.

(To Begin in the Fall of 1907.)

6. The Laws of Teaching Considered.

Lesson One.—Fundamental Principles in Teaching: Adaptation, Co-operation, Definiteness, System, Variety, etc.

Lesson Two.—Continued Consideration of these Principles of Teaching.

Lesson Three.—How to Plan and Prepare a Lesson.

Lesson Four.—How to Teach a Lesson so as to Make it Plain.

Lesson Five.—The Law of Language, or the Means of Communication.

Lesson Six.—How to Secure and Hold Attention.

Lesson Seven.—The Use and Value of Illustration in Teaching.

Lesson Eight.—The Art of Questioning—Its Method, Purpose and Value.

Lesson Nine.—How to Secure the Interest and Co-operation of Your Pupils.

Lesson Ten.—How is the Teacher to Successfully Govern his Class?

7. Facts to be Remembered, with Closing Suggestions to Teachers.

Lesson Eleven.—Things about Memory, Retention and Recollection the Teacher Ought to Know.

Lesson Twelve.—Things about Feeling and Imagination the Teacher Ought to Know.

Lesson Thirteen.—Some Aspects of Religious Training and Teaching.

Lesson Fourteen.—Jesus the Ideal Teacher: His Educational Principles and Methods.

Lesson Fifteen.—Closing Thoughts on Religious Education.

Lesson Sixteen.—Closing Suggestions for Bible School Teachers.

Epworth Memorial Church in Cleveland and the Methodist Episcopal Church in Nevada, O., have united in holding a "market" in the Epworth church of selected country produce, canned fruits, pickles, fruit butters, eggs and vegetables. The Ladies' Aid Society of Epworth have charge of the sale, and the proceeds are divided between that society's treasury and the building fund at Nevada. A new instance of co-operation between city and country to the advantage of both.

### A SALE OF SAMPLES.

In connection with the debt raising at St. James Church, Cohoes, Mrs. Eaton, the pastor's wife, raised several hundred dollars by conducting a "sample sale." She wrote to manufacturers all over the country asking them for contributions from their stock. There were many responses, in some instances the freight or express charges being prepaid. The goods were placed in a store room in the business part of the city and gradually sold. A copy of the letter is given. It bears the names of the pastor, the Sunday-school superintendent and Mrs. Eaton as teacher of her class, also the seal of the church, as evidence of authority.

St. James M. E. Church Parsonage,  
66 McElwain Ave., Cohoes, N. Y.,  
October, 1905.

We have a church property worth \$20,000, mortgaged for \$4,000.

We have an offer of \$1,300. If we can raise the remaining \$2,700 this year.

By diligent effort the pastor, Rev. Wm. W. Eaton, has secured subscriptions reducing the indebtedness to \$375.

Nearly every friend in this city has responded and many outside of this city.

My Sunday-school class of young ladies are to have a sample sale or bazar beginning Oct. —, and to continue until everything is sold at a nominal price, the proceeds to go toward this mortgage fund.

Anything that you will give us will be thankfully received.

Hoping you may add something to our collection, if sent by freight via N. Y. C. R. R., I remain,

Yours very respectfully,

MR. J. WEATHERWAX, S. S. Supt.,  
Younglove Ave.  
REV. WM. WALLACE EATON, Pastor.



## THE "BOND PLAN" OF FINANCE.

So many churches are making successful use of what is known as the "bond plan" that we reproduce a specimen bond so our readers can see just how it looks. The one given herewith was used by the St. James M. E. Church, Cohoes, N. Y., and in carrying the plan through the pastor, Rev. W. W. Eaton, was ably assisted by Mr. William Beattie, one of his leading officials. In using this method care should be taken to announce the plan carefully at the Sunday services, fix a time before which all subscriptions must be obtained, and a date when the first payment is required. A pastor who is now raising \$2,000

in this way inaugurated the undertaking publicly on Sunday, Sept. 16, after having obtained the full approval of his officials. He expects to have all the money subscribed on or before Dec. 31, and the first payment begins the first Sunday in January. As the payments come due the coupons are detached, placed in an envelope and dropped into the contribution box. The great advantage of this plan is that it gives exactness to the undertaking and is effective in arousing an interest. It is usually highly successful where all pledges are "conditional" on the entire amount being raised by a fixed date. This makes a clean sweep and induces many to give who would not do so under other conditions.

In order to liquidate the four thousand dollar mortgage on St. James M. E. Church, Cohoes, N. Y., I promise to pay for \_\_\_\_\_ Dollars as noted in the mortgage certificate, bearing the number of this certificate in consideration that St. James M. E. Church, Cohoes, N. Y., will secure subscriptions from other sources to aggregate the four thousand dollars to pay such indebtedness, and that I will pay no other annual subscription in ten monthly payments, beginning the first Sunday in July, 1905.

Signed \_\_\_\_\_

Dated \_\_\_\_\_

No. 184	Amount \$
<b>St. James M. E. Church,</b> Cohoes, N. Y.	
	
<p><i>This Certifies that</i></p> <p>_____ Dollars towards the payment of the four thousand dollar mortgage on the part of the mortgagee, which is four thousand dollars, and that amount to pay _____ Shares</p> <p>or _____ Dollars in ten monthly payments, as provided in the coupons hereto attached, one coupon coming due on the first Sunday of each month, beginning with July, 1905.</p> <p>The subscription is made upon condition that St. James M. E. Church, Cohoes, N. Y., secure subscriptions from other sources to aggregate the four thousand dollars to pay such indebtedness.</p>	
President Board of Trustees	Secretary Board of Trustees

No. 184  
Building Fund Certificate  
TENTH COUPON  
Due April 1, 1906. \$  
Bearing one tenth of the amount of the mortgage bearing number of this coupon.

No. 185  
Building Fund Certificate  
FOURTH COUPON  
Due Feb. 1, 1906. \$  
Bearing one fourth of the amount of the mortgage bearing number of this coupon.

No. 184  
Building Fund Certificate  
EIGHTH COUPON  
Due March 1, 1906. \$  
Bearing one eighth of the amount of the mortgage bearing number of this coupon.

No. 184  
Building Fund Certificate  
FOURTH COUPON  
Due Feb. 1, 1906. \$  
Bearing one fourth of the amount of the mortgage bearing number of this coupon.

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No. 184  
Building Fund Certificate  
FOURTH COUPON  
Due Feb. 1, 1906. \$  
Bearing one fourth of the amount of the mortgage bearing number of this coupon.

## REVIVAL SERMONS AND OUTLINES.

I want every reader of Current Anecdotes to have a copy of One Hundred Revival Sermons and Outlines. If you will sign the blank on page 82, and after receiving the book you read three or 100 sermons, and do not feel stirred to tackle the revival or special services in your church, simply drop me a line and say send postage so that I may return One Hundred Revival Sermons, and I'll pay the postage out of my own pocket. This book is well worth \$2.50 the price at which it is listed, but I am going to give you an opportunity to get it at \$2.00. The first edition was sold in four months; second edition now ready. Some have said that one of the sermons was worth the price of the book. Sent on approval. See page xxiii.

F. M. BARTON, Publisher, Cleveland, O.

## AMERICAN REVISED PULPIT BIBLE.

You will find your scripture lesson attracting more attention if you read it from the American Revised Pulpit Bible. (See sample of type below.) The book is as durably bound as any pulpit Bible made. It is English quarto, 9% by 12% inches and weighs twelve pounds.

## LITERATURE FOR A REVIVAL.

G. Campbell Morgan's sermon "Lessons from the Welsh Revival" is probably the most effective printed matter in arousing interest for a revival. Since we published it last March our presses have turned off over 160,000. We expect it to reach the million mark in a year.

The leading religious publisher in the U. S. publishes it at cost, but his edition costs him 60c per 1000.

We have editions on two kinds of paper, one that we can furnish for 30c per 1000 postpaid, and a lighter paper, which saves postage, enabling us to furnish 500 for \$1.00, postpaid.

Will you join the noble company of those who are endeavoring to sow this booklet broadcast over this land in the next three months?

F. M. BARTON, Publisher, Cleveland, O.

It was made to sell at \$12.50, but the remaining copies will be sold at \$8.50 cash, express prepaid. Your money back if the Bible is not entirely satisfactory.

F. M. BARTON, Publisher, Cleveland, O.

See sample of type herewith:

\* Ch. 5. 20  
in Heb.

\* **6** And Jehovah spake unto Moses, saying, 2 If any one sin, and commit a trespass against Jehovah, and deal falsely with his neighbor in a matter of deposit, or of <sup>1</sup>bargain, or of robbery, or have oppressed his neighbor, shall he and he order the fat shall he contin

<sup>1</sup>Or, pledge

# HOMILETIC DEPARTMENT

G. B. F. HALLOCK, D. D., Editor

## BEST OF RECENT SERMONS

By BISHOP JOHN H. VINCENT, G. A. JOHNSTON ROSS, DAVID JAMES BURRELL, ROBERT E. SPEER, A. C. DIXON, R. A. TORREY, J. W. BURN.

### CHRIST'S PATTERN FOR MEN

PRESIDENT LINCOLN G. HULLEY, AT CHAUTAUQUA.

Text: John 12:24-26. "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me let him follow me; and where I am there shall also my servant be."

You have a life—what are you doing with it? What have you done with it? What are you going to do with it? You must do something with it. You may either waste it, or you may profitably invest it. What estimate do you put on your life? You have just one experiment in life. If the chemist in his laboratory makes a mistake, he can perform the experiment over again, but this is your only chance. What use will you make of your life?

Back in the days of Jesus men were doing much as they are today—clutching at houses, lands, amassing wealth, just as nowadays people are piling dollar on dollar as though their life consisted in the abundance of things that they possess. But these things are not life, and this is not the best use you can make of your life. People imagine that if things are not tangible, material, they are not real. The only thing real about you is your immortal spirit, not the body which clothes that spirit. The people of Jesus' day had not learned what use to make of their lives, and Jesus sets before them a pattern—it was to invest it for others. With the end of life full in view He said to his disciples, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." He had to spend in order to get, to give in order to increase.

I. That is the paradox of Christianity and the pattern Jesus set. Many a person imagines that as he enriches his mind and heart, as he learns art and beauty, that he is learning to live. And so he is; but he will never learn the deeper significance of life until he learns to die for his fellowmen. It is not some selfish quest in your own behalf. Jesus multiplied himself by annihilating himself. The people would not have it so. They wanted to make Jesus a King. But Jesus puts the crown aside. In the face of the exultation of his friends Jesus checks it all and says, "He that loseth his life shall find it." Imagine what a miserable caricature Jesus would have been in history if he had accepted the homage of the Jews! But he came to do the will of his Father, Jesus' life came with and through death. Some of the most

brilliant people have been most selfish and have not blessed the world, while some little people have been great factors in civilization and the advancement of humanity. I would not say that it is the duty of every man to give away every dollar he has, but it is the duty of every man to walk in the ways of the Christ and to carry into effect his principles, and if he has many dollars, to use them not simply for his own selfish benefit but for the glory of God, the good of his fellowmen and himself. Jesus did not ask the rich young man to do anything he had not done himself; it is precisely what the disciples and the Apostle Paul did—they "left all" to follow Christ. Paul was a brilliant lawyer and teacher, a man of genius and energy, but he gave it all over because the voice of conscience and of his Master called him to give it up. He sacrificed himself, as this world would look at it; he buried himself in an ignominious cause.

II. Jesus announces that in order to live we must die. Have you not seen it illustrated? The people who are trying to save other people are the ones who are saving themselves.

Let us take a little journey up the Mississippi Valley. As we ascend the valley we come to the largest corn states, representing one-half the corn supply of the world. Let us heap the year's corn harvest into one heap and start a corn wagon across the state. Let us follow that with another wagon, and let these wagons follow one another in steady succession. Let these wagons go across Illinois, then Indiana, Pennsylvania, New Jersey, Now freeze the Atlantic Ocean, and send these wagons across Belgium and the Low Countries, South Germany, lower Austria the Danube Principalities, the Black Sea, ascend the heights of Asia, and on across the Pacific by Manila and Hawaii, on through California, Nevada and over to the banks of the Mississippi. Twenty-five thousand miles around the world this continuous stream of corn wagons has been extending, and now as you look on your pile of corn you will scarcely see a hole in it. You send around a second train, a third, and not until after the sixth have you exhausted your pile of corn. And all of this tremendous, mighty heap of corn came from a few kernels. The one kernel will multiply itself a hundred-fold, and each of these a hundred-fold. How fast it multiplies!

That is the principle that Jesus is announcing. Those who lose their lives really save them. This is the way with the missionary. Judson and Thoburn went to India, and hundreds of thousands of those people are today



worshipping the true God. So it is with the mother. It is the law of the teacher. Thomas Arnold gave his life to his school. He loved his boys, and he said to them, "It does not matter how many students we have here, but what kind of students we have. We must live good lives." And Tom Brown's experience was reproduced in many a soul. John the Apostle, St. Augustine, Livingstone, John G. Paton and hundreds of others who are burying their lives that others might live, these have received their inspiration from Him who died that they might live. Self-denial for its own sake, or simply for its benefit to one's self is of no value. Asceticism, self-annihilation, does not amount to anything. Invest yourself not to save yourself but for the sake of others.

III. Choose your life work. Find your calling. Be sure that it is your calling, and do not vacillate from it. Give yourself over to the work, serve that calling with unflinching zeal. That is the way Christ did. Whether you are minister, lawyer, physician, house-keeper, student, clerk, laborer, magnify your work above yourself. Do not do it for selfishness, but do it for your fellowmen. This is not the world's way, but as a Christian you are called to live by a different motive from what the world does. Heroes and martyrs do not go in the world's way; they go by the way of the Christ. That should be our way also.

## Thanksgiving

REV. WAYLAND HOYT, D. D., PHILADELPHIA, PA.

"And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dwelt wondrously with you." Joel 2:26.

But if we simply eat in plenty and are satisfied, our plenty and our satisfaction are a blight rather than a blessing. Recall the first Thanksgiving—that day which set example for all the Thanksgiving days succeeding. Year, 1621. Place, the settlement of the Pilgrims at Plymouth. Circumstances—well, dreary enough, at first sight. On the top of Plymouth hill a rude, square, log, sort of citadel—lower portion serving for meeting-house; roof of kind of barricade platform on which were mounted six small cannon. At the hill's base seven log houses lifted amid cold, sickness, weakness. The last February had been the month of the "great sickness." They had begun to land in that December of 1620. They numbered a scant hundred. But, as Mr. Palfrey tells of it in his history of New England, "The labor of providing habitations had scarcely begun when sickness set in, the consequence of exposure and bad food. Within four months it had carried off nearly half their number. Six died in December, eight in January, seventeen in February, and thirteen in March. At one time during the winter only six or seven had strength enough left to nurse the dying and bury the dead. Destitute of every provision which the weakness and the daintiness of the invalid require, the sick lay crowded in the unwholesome vessels or in

half-built cabins heaped around with snow drifts. The rude sailors refused them even a share of the coarse sea stores which would have given a little variety to their diet, till disease spread among the crew, and the kind ministrations of those whom they had affronted brought them to a better temper. The dead were interred in a bluff by the water side, the marks of burial being carefully effaced, lest the Indians should discover how the colony had been weakened. Meantime courage and fidelity never gave out. The well carried out the dead through cold and snow, and then hastened back from the burial to wait on the sick; and as the sick began to recover, they took the places of those whose strength had been exhausted."

Oh, the brave, strong, trustful souls! When on the 5th of April the ship Mayflower shook out her sails to return to England, not a single one of the Pilgrims was backward-going passenger in her.

And the year wore on through the warm summer and into the pleasant autumn. And the seeds the Pilgrims had planted in the early spring had come to harvest. And the granary was full. And health was reigning instead of disease and death. And the governor sent four men to hunt wild turkeys. And the Indians brought in five deer. And with provision of corn and game the Pilgrims lifted Godward thankful hearts, and so the first Thanksgiving day was born.

"And ye shall eat in plenty, and be satisfied, and shall praise the name of the Lord your God, that hath dealt wondrously with you."

But if we simply eat in plenty and are satisfied, our plenty and our satisfaction are a blight rather than a blessing. The essence of a true life is the recognition of dependence. It is the intoxication of a thankless prosperity that it makes one's head giddy and leads one to imagine himself sufficient for himself. Those Pilgrims were so strong and true because amid trial they turned trustfully, and amid better times they turned thankfully, to God. It is the Heavenly Father's hand which reverses for us the plentiful horn of autumn, as Whittier sings. It is because we thankfully praise the name of the Lord our God that hath dealt wondrously with us, that our eating in plenty and our various satisfactions shall not breed a stupid, even a swinish spiritual dullness. Strength nobly to bear, as also strength nobly and safely to enjoy, spring always out of recognition of God.

And that is the meaning of Thanksgiving day as it has come down to us from its first observance by those brave Pilgrims—it is the day of the recognition of God, whose hand, whether in dark or bright, doeth for us wondrously. Sadden will be the time if it ever be forgotten. The muck-rake man in John Bunyan's dream is the saddest and the meanest specimen of a man. And a nation of such men—it would be a nation doomed.

Reviewing the year you can easily suggest some of the wondrous dealings of the Lord our God as reasons for Thanksgiving. I have space for but the bare hinting of a few.

- I. Our abounding prosperity.
- II. The faithfulness and stability of our Government.
- III. Our national tranquility.
- IV. The numberless blessings of our Sabbaths, churches, schools, homes, etc.

## A PLEA FOR DECISION

REV. WILLIAM RIVERS TAYLOR, D.D.,

Text: "My heart is fixed, O God, my heart is fixed." Ps. 57:7.

How refreshing are these words in an unsettled and skeptical age like our own, "My heart is fixed, O God, my heart is fixed."

Here is a man who has grappled with the mysteries of the Unseen, and has attained assurance. With that eye of the spirit we call Faith, he sees Him who sits enthroned in the temple of the universe. He is conscious of a mighty spiritual world superincumbent upon this, of an eternity of which time is an infinitesimal fraction, of an immortality into which mortality merges, in all of which he is a sharer. Upon these great questions which beset the soul concerning its origin, its duty and its destiny, his mind is made up, his "heart is fixed." And not only is he persuaded that God exists, but he has chosen Him for his everlasting portion. His soul has been ravished with the glimpses he has obtained into the things unseen and eternal, and upon them his desires are set. When Pleasure calls him with her siren voice, he cries, "My heart is fixed." When troubles press upon him—when his "soul dwells among lions," and he "lies down among burning ones, whose teeth are spears and arrows," and whose "tongue is a sharp sword"—still his cry is, "My heart is fixed, O God, my heart is fixed." Fools may say in their hearts, "There is no God," and wise men that he is too great to be known; the people may be led off to worship gods that are no gods; but he has reached conclusions. He has passed his word; he has sworn allegiance; he has settled once for all his course. Let others do what they will, his "heart is fixed."

My purpose this morning is, with your kind forbearance and conscientious attention for the word's sake, to enter a plea for decision in religion.

I. My plea for decision is based, first, upon the injurious effects of indecision upon the character. Every student of the laws of character knows what an ominous truth is implied here. It is only the ignorant who suppose that after 10 or 12 years of indecision a man can at last decide and find himself just where he would have been if he had decided at the beginning of the period. Do you suppose that Time, that busy-body, who leaves nothing untouched but God, who is continually working changes in the face of all nature, disintegrating even the solid rocks—do you suppose that he passes by without leaving traces of his power upon that most susceptible of created things—the human soul?

No man can remain aloof from God, even though it be through mere indecision, with-

out suffering a serious deterioration of character which makes his final salvation more difficult and more improbable.

II. My plea for decision is based, second, upon the loss of time and opportunity entailed by indecision.

The prejudice against commonplace truths may be a natural one; it certainly is, oftentimes, a very unfortunate one, for it prevents many a person from giving due weight to thoughts which are among the most important upon which he can dwell.

One of the commonplace truths—one of the first sober thoughts to present itself to the opening mind of the child, is that time lost can never be recovered. Once gone it is gone forever.

If the things of our holy religion be true—if God is, if eternity is, if a future life awaits us, if judgment is to come, if eternal things are so transcendently more important than the temple, then how pitiful the loss of those who lose through years of indecision the opportunity to prepare themselves for the joys at God's right hand.

If we are indeed heirs of eternity, and it is the chief end of our creation to "glorify God and enjoy him forever," then the man who lives without deciding for God misses the end for which he was made.

III. The third ground of my plea is the danger of passing our last chance.

It is the conviction common to most of those who believe in a hereafter that character becomes fixed in this life. In other words, our case is settled here. Although our probation is one and continuous, yet it is made up of many separate formative tests. The last chance with some does not come until their dying hour, when the light of eternity breaks upon the departing soul, and Christ is offered to its choice. But it may come sometime before death. A man may be smitten suddenly with a disease which throws him into an unconscious condition, in which he lingers for a week and then dies. His last chance came at least a week before death. A man may become suddenly insane, and remain so ten years and then die. His last chance must have come at least ten years before his death. There is nothing, therefore, unreasonable in supposing that even in the cases of persons whose faculties remain unclouded to the end, the last chance given them by God may be years before death. We do not know when our last chance comes—comes and goes. Our continued indecision may allow that last chance to pass. Our probation may be ended, our case settled.

There is a marked disposition in these days to scoff at these terrifying truths concerning God and our relations to him. I think I hear someone who has imbibed the modern spirit saying, "Do you suppose that God hangs the eternal destiny of a soul upon the issue of a single trial; and that a trial of whose supreme import it may be, at the time, unconscious? Will he make all the difference between an eternity of suffering and one of blessedness, simply for the way in which that one trial may be withstood?"

I answer, No. So far as our knowledge goes, he does not make the salvation of a



soul depend upon one chance. The opportunity is repeated indefinitely. But of necessity, there must come a last time if probation is ever to end. And the guilt of passing the last chance has the guilt of all the other refusals back of it. It is because it is the last of a long series that it has its damning power.

I answer again that both history and personal experience afford many instances in which the most momentous results have depended upon the decision of a moment. A general sits in his tent, surrounded by his staff, and the question is whether or not to begin battle with the enemy on the morrow. Upon the decision they make in a moment, depend perhaps the fate of a kingdom and thousands of lives. In an evil moment a man yields to passion and strikes a blow which brands his forehead with the brand of Cain and sends him to the gallows. In a fateful hour a frail girl listens to the tempter and years of weeping will not undo the sin nor wash away the stain for the sight of men. Every man who knows anything of human nature knows that there are single moments—supreme moral crises which are big with fate.

It is not only according to Scripture, and the necessity of the case, but also in accord with a wide experience, to say that there is one moment in every man's life which brings his last opportunity to make the life of God his own and seals his everlasting fate. Oh, how terrible to pass that moment in indecision. "Choose well; your choice brief is, but endless."

IV. My plea rests, lastly, upon the ingratitude and guilt involved in indecision.

It is one of the strangest effects of sin that it blinds the soul to the most brilliant display of God's glory which he has afforded to men, and, in all probability, to angels, too, namely: The display of his love to man in seeking man's redemption.

To remain undecided is to resist that love. To postpone decision is to reject that love for the time. To fight off conviction is to fight off Him who comes with pierced hands and feet, and bleeding side and thorn-crowned brow to save you. What think you of the man who turns away from such love? Will you continue to do it? Remember that all the months and years you have remained undecided you have kept Christ waiting and resisted his dying love.

These are the grounds upon which I base my plea for decision in religion. There are others, but if these stupendous considerations do not, in spite of their feeble and imperfect presentation, move you, the rest would not. Remember, first, the injurious effects of indecision upon your character—the silent unconscious deterioration of all your spiritual powers, making salvation every day more difficult and more improbable. Remember, second, the sorrowful loss of precious time that can never be recovered. Remember, third, the awful danger of passing your last chance; and, fourth, the ingratitude and guilt involved in indecision.

Oh, that I had a voice of thunder and a

tongue of flame to impress upon you the necessity of prompt decision!

Either religion is true or it is not true. If true, as you and I believe, then it is of transcendent importance that we should settle our position with regard to it. You would scorn to be so weak and undecided about anything else. Oh, yield yourself to your Master! Fling your difficulties to the wind, and come and begin the Christian life humbly as he has bidden us to do, and I will guarantee that the clouds that darken your vision will disappear like the mountain mists before the sun. Happy the soul that can leave this sanctuary today exclaiming with the psalmist, "My heart is fixed, O God, my heart is fixed!"

## THE BESIEGED CITY.

REV. F. S. HENSON, D.D., BOSTON, MASS.

Text: 2 Kings 6:24.

Thank God for gunpowder! Nothing, unless it be the Gospel, has done so much to mitigate the savagery of war and shorten its duration. Human passions flame not half so high as when in olden times men grappled with each other, hand to hand, foot to foot, and felt for each other's hearts with bloody knives. And not one-thousandth part of the misery is endured in the capture of cities now as when they were encompassed by walls of massive masonry and had to be reduced by protracted sieges and all the horrors of starvation. Such a siege was that which Samaria suffered, when Benhadad surrounded it with a host of Syrians.

(After a vivid description of the siege and its events Dr. Henson continued:)

God kept his word; the enemy was routed, the famishing were fed and there was great joy in the city, while every man cried to his neighbor, "This is the Lord's doing, and wondrous in our eyes." All this is ancient history, but it is left on record for the guidance and inspiration of all the ages following.

A lesson there is here that all of us do well to ponder. In every city this side of the New Jerusalem there are conditions analogous to those of Samaria. And the broader the city's area, the deeper are its slums and the more dreadful its physical and moral distress. There is always a famine that appeals to the pity of earth and heaven.

I. A famine of bread for one thing.

You that live in comfortable homes and on fashionable avenues hardly get a glimpse of it, save as some victim of it, grown wolfish in despair, shows his teeth as you pass, or threateningly howls at your door. Here totters a hollow-eyed woman in a faded and tattered calico gown, and a miserable babe wrapped up in a shawl and hugged to her withered breast. She has had money and beauty and friends. She is only a pauper now. She has been out all day to beg for bread, yet little has got but contempt and scorn.

And here is a dilapidated septuagenarian, down at the mouth, down at the heel, shabby and shambling, with nothing to live for and nothing to live on. And, more pitiful still,

little children, pale faced and poverty pinched, whose lives ought to be all of sunny hours, and yet they are all wilted and withered like frost bitten flowers, and even in life's spring time they are beginning to understand the solemn significance of the saying that "man that is born of woman is of few days and full of trouble."

Oh, if the men that have money only knew the worth of money, and instead of wasting their substance in riotous living or in ostentatious extravagance would use it for the mitigation of the misery all around them!

II. But this physical wretchedness, though it appeals to us more directly through the senses, is not the most dreadful. There is a deeper, darker kind that is not advertised by rags. There is a nakedness that even fine clothes cannot cover. There's a deal of splendid misery that languishes on gilded couches, and a heart hunger that gnaws like the worm that never dies even in the midst of epicurean delights. There's a soul freezing that no furnace fires on earth can thaw out, and a consciousness of defilement that no perfumed bath can take away, and a moral misery that all the luxuries of wealth and refinements of culture can never remove or mitigate. There is in the city not only literal physical famine, but a famine of the bread of life. And on the boulevards in splendid palaces, no less than in the foulest slums, men are perishing for lack of that.

Men need not perish because of poverty. There is abundance of provision if there be only wise and generous distribution of it, instead of mean and miserly and selfish appropriation of it. And let greedy cormorants and bloated plutocrats understand that those poor Israelitish lepers uttered words of profoundest wisdom when they said that certain disaster will overtake such selfishness. And even now, ever and anon, may be heard the mutterings of a storm that some day may burst with the fury of a cyclone.

But selfishness, to the shame of the church be it said, is not confined to worldly men, and the parsimonious distribution of material supplies.

III. Some of us, divinely guided, like these lepers of old, have found satisfaction for our famishing souls. "I sat down under his shadow with great delight. His fruit was sweet to my taste. He took me to his banqueting house, and his banner over me was love."

A very precious expression this, but the man who is content with this, while he delightfully sings:

"My willing soul would stay

In such a frame as this,

And sit and sing himself away

To everlasting bliss,"

would better go to the bliss at once, nor stand on the order of his going—only let him be sure that he will never reach the bliss, for unless a man have the spirit of Christ he is none of His, and Christ came not to sit and sing, but to seek and save. The very first impulse of a ransomed soul is to cry, "Come all ye that fear the Lord and I will declare what great things he hath done for me," and he stands ready to do the like for

you. "Oh, taste and see that the Lord is good." No genuine child of God was ever content to eat his morsel alone.

And the beautiful thing about the Gospel invitation is that if multitudes upon multitudes accept it there is none the less left for us, but all the more, for,

"All that come with pure good will

Make the banquet sweeter still."

And the dreadful thing about the failure to make known the glad tidings is that mischief and misery will surely come to the selfish souls that are disobedient to duty thus to both God and man. If it be a church it will wither in all the roots and branches of its life. If it be an individual Christian he shall lose the roll out of his bosom, he shall wander out of his way and presently be imprisoned in the gloomy castle of Giant Despair, and if saved at all at last it will be "so as by fire," without a sheaf in his arms or a star in his crown. Had those lepers failed to speed with the glad tidings to that famished city the ghost of every starved man and woman and child would have haunted them to their graves. And shall we hope to escape the charge of blood guiltiness if we allow the souls of men to perish for lack of the knowledge that the Lord has made it our duty to impart?

IV. But I may not close this sermon or dismiss this theme without a word of application touching the city in which we live and the solemn crisis which this week confronts it. This mighty metropolis is even now besieged by a multitudinous host of "warders" and "heelers," and "grafters," marshaled by subtle strategists, experienced in all the arts of war—a host whose appropriate symbol is a "tiger," with vicious claws and ravenous jaws, and appetite whetted by two years of enforced abstinence from the spoils of office—and the tiger is crouching and ready to spring at your throat and mine.

If the question were one of the distribution of the spoils of office between this or the other band of huckstering politicians, I should simply say, "A plague on both your houses!" I would not degrade the dignity of this pulpit by prostituting it for party purposes. But when the question is one of decency and morality against debauchery and crime, of fearless enforcement of the law as against its contemptuous and defiant disregard, of the home against the saloon, of the forces that make for righteousness as against the allied powers of darkness, I should be recreant to duty and would deserve to be deposed from the ministry of the Gospel if I did not sound the alarm and seek to rally the faithful to meet the solemn exigency that confronts us. It is, I repeat, a question of law against lawlessness. But the danger is that our decent, solid, prosperous citizens will be so absorbed in their personal concerns, in the making of money and the spending of money, that they will fail to realize the city's peril. The lepers displayed this spirit for a time, until "the better soul within" them cried: "We do not well, and if we continue thus self-centered and self-seeking some mischief will befall us." And let me say, just as sure as you neglect your civic



duty and thus allow the enemies of truth and righteousness to triumph, you shall share the common disgrace and be exposed to the common disaster.

But just as in Samaria the people roused and rallied and rushed through the city's gates with such tumultuous and determined tread and the insolent nobleman who had by his incredulity invited Heaven's disapprobation was trodden under foot, even so let us hope that on next Tuesday our fellow citizens will rush to the polls in such numbers that the tiger will be trampled under foot and have the life so thoroughly crushed out of him that never again shall his growl be heard or his hideous nostrils sniff the air.

### THE SECRET OF SOUL-WINNING.

REV. JOHN BALCOM SHAW, D.D., CHICAGO, ILL.

"He that winneth souls is wise." (Prov. 11: 30.)

The Revised Version renders this passage, "He that is wise winneth souls." The two statements are equally true. There is but one secret of soul-winning—the Holy Spirit's co-operation with us. As dear Dr. Spencer, himself a great soul-winner, used to say, "Be sure that you co-operate with the Holy Spirit."

Wherein does our co-operation with the Holy Spirit consist?

I. When we become the subjects of his influence and his gracious operation.

II. When we fully share his purpose.

III. When we actually join him in his work.

We must go to the people; we must carry Christ and his church to them. I stood upon the steps of our church in New York, one Sabbath evening, and gave a shock to some, by preaching to the multitudes as they surged past; and the crowd stopped and listened. When I said "I will pray," there was not a man who did not reverently remove his hat. Hundreds were reached that evening who before would not go into the church. Get the seed into the soil.

An old pilot of the Hudson River line lay dying. I talked with him and he was respectful, but unmoved. I felt that I must say something that would appeal to him; and I said—and I am sure that it was the Spirit who said to me, "Present Jesus as the pilot's Pilot"—"Now my dear man, how many times you have piloted your steamer away from the rocks; the current is running against you now, and the fog is on and you need a pilot. Jesus is the pilot's Pilot; won't you take him on board?" And he said, "I will," and then he passed into the haven of heaven's rest. And we sang "Jesus, Saviour, pilot me." And when we buried him there seemed a light on his face "that never was on sea or land," and as though, with a redeemed voice, he seemed to say, "I met my Pilot, and he brought me safely into port." Perhaps it was the seed-sowing of years before which brought this pilot to the Saviour. He was a wicked man, but hearing the singing as he passed the church—and in God's providence it was the church in which I ministered—he went within, was impressed,

went home and read the Bible, continued when his boat was in New York to attend, and finally the result was as has already been described. Perhaps, and probably, but for that earlier seed-sowing, this pilot might never have secured the aid of the great heavenly Pilot.

But with all our living, and preaching, and praying, there is emphatically something else—personal touch, such as will reach a man when everything else has failed. God help us to consecrate ourselves to personal work, in our homes, in our social circles, in our churches; and God will honor the personal touch which we give in his name and for his sake.

### THE GOSPEL OF GLADNESS.

REV. DAVID JAMES BURRELL, D.D., NEW YORK.

Text: "Rejoice in the Lord always; and again I say, Rejoice." (Phil. 4: 4.)

A young man was looking forward to his wedding day. It was the old story; his life was sweetened and brightened by the constant vision of one fair face. The arrangements for the festival occasion were all made and the time was drawing nigh. The caterer had been engaged and the master of ceremonies, the festivities of the occasion were all planned, when suddenly a strange thing happened—the young man was converted. He met with Jesus the Nazarene and surrendered all. But now what was to be done about those festivities? Religion is a serious piece of business. Life has assumed a new and far more important interest since Jesus had entered into it. Was it time for singing and merry-making? What would the new Master say? The difficulty was solved in the right way. Jesus himself was invited to the wedding. The young man determined that he would have nothing going on at his house which should be out of line with the obligations of his new life or which his new Master could not bless with his presence and his smile.

The time came and Jesus was at the wedding; nor did he deport himself there as a wall-flower or kill-joy, or chill the pleasure of the feast by lowering looks; he moved about among the happy guests with a bright light in his eyes and a cheery word on his lips. Their myrtle branches and chaplets of flowers, their laughter and music and carrying of torches, did not offend him. When the harp and psalter struck up he made no protest; when the nuptial hymn was sung he did not frown upon it. This Jesus was not a sanctimonious dreamer among the shadows, but a man among men. And when, to meet an unexpected need of the occasion, he turned the water into wine, it was very like what he has been doing ever since, by his bright presence transforming the perfunctory duties of a mechanical piety into the merry-making of a genuinely holy life.

His attendance at that wedding in Cana struck the key-note of his religion and of the Christian life.

A Christian who lives with his head hung down like a bulrush and casting looks of depreciation towards all innocent delights, gives a false impression of the religion which he professes and of the Saviour whom he loves.

Where shall we find a lawful joy and peace if not in the Christian life?

I. One reason why we should rejoice is because we have a good God and we know it. We are not afraid of him; we have made our peace with him.

God has shown himself in providence and grace to be the best of fathers. We draw nigh to him not in the spirit of bondage again to fear, but in the spirit of adoption whereby we cry, Abba, Father.

II. A second reason why we should rejoice is because our God has given us a pleasant world to live in.

He might have made the sky of a dun color, as dismal as the roof of some subterranean vault, dripping with slime, bats clinging to the walls, and the chill of the dreary place creeping into the very marrow of one's bones. But he did not. He made the sky so brilliantly beautiful as to put rubies and diamonds and sapphires to shame. He placed the shining sun in mid-heaven, and lit the stars at night and set them swinging like lanterns at the topmasts of an innumerable armada sailing through the ocean of infinite space.

On every grass-blade, on the white vesture of the lily, is written the Name which is above every other. The ocean rolls the praises of Him who holds its waters in the hollow of his hands. An undevout man cannot appreciate the beauty of this world. No poet can adequately sing its splendors unless, like Coleridge in the Valley of Chamouni, he can distinctly hear "earth with its thousand voices praising God."

III. A third reason why a Christian should make merry and be glad is because a golden opportunity is his.

"Is life worth living?" That depends. If a man has no purpose, no lofty aspiration for his own or others' good, it is an open question.

But God never intended this for any man; at the feet of every, even the humblest soul on earth, he places a ladder, and along its rounds of possibility reaching up into useful life and character he bids us climb. "Add to your faith, virtue," etc. This is God's purpose for every man—that he make the most of himself, not merely growing in character, but enlarging his influence to the betterment of all around him.

IV. And fourthly, as Christians we have reason to rejoice because we belong to an honorable family. Blood tells. He is poor sort of fellow who does not aspire to leave a name that his children will be proud of.

After all, however, there is no lineage so honorable as that which belongs to all, to wit, "He was the son of Seth, who was the son of Adam, who was the son of God."

Our human nature is ruined, but it is a splendid ruin. Man at his best was but a little lower than the angels; man at his worst is still a child of God.

But a Christian is something more; not only has he God's breath in his nostrils; not only is God's image impressed upon his never-dying soul; but, as the Buddhists would say, he is a "twice-born man." He is born from above, out

of the sepulchre of sin and shame into newness of life.

V. One more reason why those who have made their peace with God in Jesus Christ should rejoice is because they have a splendid outlook.

If the heat and burden of the day seem sometimes unendurable, we may assure ourselves, as did Godfrey's Crusaders, who, foot-sore and discouraged, lifted their eyes and saw afar off the gleam of the domes of Jerusalem, and plucking up courage, hastened on to enter its sacred gates. The domes of heaven are just yonder. "O mother, dear Jerusalem, when shall I come to thee?"

These are some of the reasons why one who believes in Jesus Christ should rejoice evermore, why no stings should ever overcome him, why no dark spirit of melancholy should ever dim the lustre of his eye.

I point you to the cross, to the saving power of the blood. Let those dying lips of the Saviour speak today, saying, "Thy sins be forgiven thee," and the change will be like the break of day.

Then you and I, forgiven and happy, blessing God and making merry in our hearts, may journey on heavenward, with all the ransomed of the Lord who shall come to Zion at length with songs and everlasting joy upon their heads.

## CHRIST, A REALITY.

JOHN R. MOTT.

One meets constantly those who confess that to them Christ is not a real factor and reality in their lives. And so it seems to me that I should focus our thoughts tonight on how Christ may become and remain a great reality. For, believe me, it is possible, it is practical, for any one of us to have Christ become to him and remain to him a great reality.

I. Jesus Christ may be made and kept a reality by the study of the life and works and words of Christ. Any personality to be kept real must be known. It is impossible to have any personality a vivid and vital fact apart from knowledge. One characteristic of friendship is confidence, and confidence is based upon knowledge. As we grow in knowledge of Jesus Christ we shall grow in confidence in his reality, in his sincerity, and in his love; and as these grow he becomes more and more real.

Once when I was walking with Henry Drummond on the streets of Edinburgh I put this question to him, "What three courses of Bible study would you recommend to college men?" After thinking awhile, he replied: "I would recommend that they study, first, the life of Jesus Christ; secondly, the life of Jesus Christ, and thirdly, the life of Jesus Christ." His idea was, keep at the life of Jesus Christ. No man can omit studies that lead up into Christ any year of his life if he wishes to keep Christ real as he should be.

II. And then study should be carried on with the motive to know Christ and become like him, and that leads me to say that if we would have Christ become and remain real we must obey him and seek to conform our lives



to his example. Beyond a shadow of a doubt, a right life is indispensable to the realization of Jesus Christ. Listen to the Old Testament words: "Who shall ascend into the hill of the Lord?"—that is, to whom shall he be real? "He that hath clean hands, and a pure heart." The man with defiled hands or impure heart never finds Jesus Christ real.

III. By preserving an uncompromising attitude towards sin Christ may be made and kept real. Sin is a veil; no man ever saw Christ through it. Sin is an insulator; it completely cuts a man off from Jesus Christ.

IV. Christ may remain real to a man if he will persist in the cultivation of the habit of reminding himself of the presence of Christ—if he will persist. I am aware of the fact, that it is going to take persistence in the cultivation of the habit of remaining one's self of Christ's presence.

How may we cultivate the presence of Christ?

1. By promoting right habits of secret prayer.

2. The fixing of the mind on Christ in social prayer and in public prayer, too, is one of the additional opportunities of acquiring the sense of the presence of Christ. And the right use of the holy communion is another great help in the realization of the presence of Christ. In the most convincing language Christ has taught that this notable observance is associated intimately with him and his presence. And, we may realize the presence of Christ by other reminders.

3. Each temptation should serve as a reminder of Jesus Christ. I would give anything I possess if I had been taught that when a schoolboy. Each time you are tempted to be mean, or selfish, or impure, or vain, or jealous, or to sink down to a lower level, let it remind you of Christ. The other day Japan turned one of those cruisers that she captured from Russia upon the enemy; and before that, up in Manchuria, she turned upon the enemy two whole parks of artillery she had taken from them. And the man who gets this point I am now making, instead of having his temptations drag him down, will find them stepping-stones toward the realization of Christ's presence, and prove for himself that each temptation may be an opportunity for virtue.

V. Christ may be made and kept more real if we will associate with men to whom Christ is very real. You and I all know persons in whose presence it is easier to realize the unseen things than it is elsewhere or in the presence of certain other people.

I believe that God still speaks by example and by clouds of witnesses, if we will only get near their presence.

VI. By serving men, especially those in deep need, Christ may be made more real to any man. Friendship requires expression if it is to grow and stay strong. This is the obvious point to every man here who thinks of his friendships. And is it not equally true that the persons for whom we sacrifice the most become the most real factors in our lives?

Once I did not believe in the deity of Jesus Christ. A friend in college asked me to go with him to start a mission among the prisoners in the county jail. To this man Christ was a reality. I was at sea, although I think I was honest in my unbelief. But I found as I worked for those prisoners that if I was not going to be a hypocrite I must stand by them after they got out from behind the bars. And in the pathway of trying to aid some of these men in getting positions, to reconcile them with their relatives and friends, and to help them meet the awful tug of their old temptations, I found Jesus Christ. I do not pretend to explain it all, but I know it.

VII. By availing ourselves of the help of the Spirit of Christ, whom he promised to send when he found it expedient to withdraw his body from the sight of men, we find Christ a great reality.

VIII. My last point is—Christ may be made a reality to a man by the deliberate resolution to make him a reality. Now, let us be cautious, yet tremendously in earnest, and at the same time very calm. You say you are ready to record a resolution that you will have Christ become real. We will put it to the test. A deputation waited on Risbeck, the Belgian monk, to learn the secret of holiness. Here was his answer: "Ye are as holy as ye truly will to be holy." Now, let us see. Have I resolved that I will study the life and works and words of Christ and continue that study? "Ye are as holy as ye truly will to be holy." Have I resolved that I will be Christ's and conform my life to his example, cost what it may? "Ye are as holy as ye truly will to be holy." Have I resolved that I will preserve an uncompromising attitude towards sin in all its forms, even those so-called little forms? "Ye are as holy as ye truly will to be holy," and no man is ever more so. Have I resolved that I will persist in the cultivation of the habit of reminding myself of his presence? Beyond question "ye are as holy as ye truly will to be holy." Have you resolved that you will associate with those people to whom Christ is a great reality? Again I say, and I say it with deep feeling, "Ye are as holy as ye truly will to be holy." Have you resolved that you will serve men, especially those in great need, though it may take you to the ends of this earth or the darkest part of our great cities, or the most destitute field on the frontier, or with the men that are fighting losing battles in our colleges? "Ye are as holy as ye truly will to be holy." Have you resolved that you will avail yourself of the ever-present help of Christ's Spirit? "Ye are as holy as ye truly will to be holy."

My brother, you are groping not for something that is trying to elude you. Christ is not seeking to dodge men. Believe me, he is more anxious to burst in upon us as a great reality than any of us are to have him do so; and, if we will travel these seven or eight paths, it will be with us as it was with those two on the way to Emmaus, with the exception that our eyes will not be holden, that as we walk these ways we shall find Christ in the path.

Prof. Hubert M. Skinner, of the American Book Co., Chicago, lectured this summer at Chautauqua on the Centiloquy of Santillana. He said: I bring to your attention today one of the most unique compositions in all the realm of literature. It is that poem of human life which is known as the Centiloquy of Santillana of Spain. The poem is very old. It was in fact, one of the early fruits of native authorship in Western Continental Europe. Its history is sentimental and romantic, and it connects itself in a certain way with a young man of today upon whom the eyes of the world are centered.

It is naturally a companion volume of the Rubaiyat of Khayyam, which has exerted such a fascination upon the people of the English-speaking world. We may be pretty sure that they existed side by side in old Spain, four and a half centuries ago; the one as an Oriental classic in the great Moorish university at Cordova and the other as a prized poem of the Spanish, which they could read in their own language.

He then quoted the following and it was the first time the verses were ever given in English:

## TEMPERANCE.

Temperance in everything  
Merits praise.  
Moderation's prudent ways  
Honor will bring. \* \* \*

Poverty will ne'er enthrall  
Nor will vice  
With its blandishments entice  
Him at all  
Who has kept in firm control  
His passion's fire;  
But indulgence of desire  
Robs the soul.

And one from that on Purity:

Loveliness of form and face  
Are fair to see,  
If in company it be  
With inward grace.  
Sense and beauty often part. \* \* \*

Concerning Liberality it is said:

Generous be with your estate,  
And be speedy  
In your giving; for the needy  
Oft cannot wait. \* \* \*

Succor ere it is too late  
Do your part. \* \* \*

"An appropriate lesson for this age of greed" is from the chapter on Moderation in Wealth:

E'en though riches you pursue  
Be content  
With whatever may be sent,  
Enough for you. \* \* \*

Seek the riches that forever  
Will endure,  
True and lasting and secure,  
Failing never. \* \* \*

Let your striving be to do  
What you can  
More is not required of man. \* \* \*

"The Simple Life" was started four hundred and sixty years before Charles Wagner:

In experience 'twill be plain,  
All you acquire  
Will but stimulate desire  
More to gain.  
Which is better, wealth and strife,  
Hard and pressing,  
Or contentment with the blessing  
Of simple life?

Perhaps the finest of the stanzas is the one on Time:

Time, as if with magic wand,  
Changes all,  
Builds aloft, and makes to fall  
On every hand;  
Turns to blessing every bane,  
Or reverses,  
Changes blessings into curses,  
Joy to pain.

## "BEGGING ALL THE TIME."

An old colored man met Representative —, of Virginia, on the street one day in Richmond and began to complain of the hard times. "And doan it beat all how expansive dese women folks are. Dar's my wife! One day she axes for one dollar an' pretty soon for two dollars, and next week she done wants five dollars."

"Well, well," said the Congressman, "what does she do with all of this money?"

"Deed I don't know, boss. I don't done give her none yet."

Usually the man who complains about preachers begging all the time are the men who "don't done give them anything."

## ALWAYS THE SAME.

Somebody has unearthed a book written by Bartholomew Angelicus about 1260, of which one of the most amusing chapters is on the children of his day.

"They dread no perils more than beating with a rod," he writes, "and they love an apple more than gold; and make more sorrow and woe for the loss of an apple than for the loss of a heritage."

"They desire all that they see, and pray and ask with voice and with hand. They keep no counsel, but they tell all that they hear and see. Suddenly they laugh, and suddenly they weep. Always they cry and jangle; that is, unless they be still while they sleep."

"When they be washed, anon they make themselves unclean again. When their mother washeth and combeth them, they kick, and sprawl, and put with feet, and with hands, and withstand with all their might."

All of which makes it appear that youngsters of 1260 were much the same as those of the twentieth century.

Bishop Potter tells the following story upon himself: "I was a speaker at a recent meeting in the interest of an organization of which a woman is the president. I inquired of Mrs. N., with the idea of being facetious. 'How many long-winded speakers will there be at this meeting, madam?' 'You are the only one,' she replied, charmingly."

An assault case, in which a husband was accused of beating his wife, was on trial in a certain court. A friend of the family had been summoned, much against his will, to testify as to the blows. He was asked by the prosecutor:

"You saw these blows administered?"

"I did."

"And did you see the very beginning of the quarrel between them?"

"I did."

"When was it?"

"Five years ago."

"Five years ago! How was that possible?"

"I was a guest at their wedding!"

Some years ago a home missionary had been preaching on an island whose principal product is the clam. One day he received an unexpected compliment as to the thoroughness of his spiritual work.

The good man was working in his shirt-sleeves on a new church. A stout sea-captain hailed him:

"Are you the minister here?"

"Yes, sir."

"Well, I've got ten dollars for you."

"For the church?"

"No, for yourself. I like your way of doing things here. I've come to this island for clams a good many years, and always found them a thousand or fifteen hundred short when I got home. It will pay me to have you keep preaching doctrines which make people count their clams honestly."

A Scotchman in London noticed a bald-headed chemist standing at his shop-door, and inquired if he had any hair-restorer.

"Yes, sir," said the chemist. "Step inside, please. There's an article I can recommend. Testimonials from great men who have used it. It makes the hair grow in twenty-four hours."

"Aweel," said the Scot, "ye can gie the top o' yer head a bit rub wi't; and I'll look back the morn, and see if ye're telling the truth." The chemist returned the bottle to the shelf, and kicked the errand boy for laughing.



# Prayer Meeting Topics

By Augustus Nash.

## THE PARABLES OF JUDGMENT.

Matt. 25:1-30.

- 1 To what did Jesus first liken the Kingdom of Heaven? Matt. 25:1.
- 2 What two classes were there among the virgins? Matt. 25:2.
- 3 How did they show their true character? Matt. 25:3, 4.
- 4 When did the time of testing come? Matt. 25:5-9.
- 5 What was the fate of the foolish virgins? Matt. 25:10-12.
- 6 What does Jesus have the right to claim as the bridegroom of his people?
- 7 What was the oil that the foolish virgins lacked? Matt. 25:3-8.
- 8 What is the significance of the following expressions in the parable?
  - 1 "Lest there be not enough for us." Matt. 25:9.
  - 2 "They that were ready." Matt. 25:10.
  - 3 "The door was shut." Matt. 25:10.
  - 4 "Lord, Lord open to us." Matt. 25:11.
  - 5 "I know you not." Matt. 25:12.
- 9 How did Jesus further illustrate the Kingdom of Heaven? Matt. 25:14.
- 10 How did he distribute his interests among his servants? Matt. 25:14, 15.
- 11 How did the different servants discharge their various responsibilities? Matt. 25:16-18.
- 12 When did matters come to a crisis? Matt. 25:19.
- 13 What qualities in his servants did the Master feel ought to be rewarded? Matt. 25:20-23.
- 14 Why did the five and the two talent servants receive the same reward? Matt. 25:21-23.
- 15 In what did their reward consist? Matt. 25:21, 23.
- 16 What opinion did the man with the one talent have of his Master? Matt. 25:24, 25.
- 17 How far did he condemn himself? Matt. 25:26, 27.
- 18 What judgment did his Master pronounce upon him? Matt. 25:30.
- 19 According to this parable what relations exist between Jesus and His disciples? Matt. 25:14.
- 20 On what principles will Jesus judge his servants? Matt. 25:29.

## WORDS OF CHEER AND COMFORT.

John 14:1-41.

- 1 Why was Jesus so anxious that His disciples should believe in him? John 14:1.
- 2 What description did Jesus give them of heaven? John 14:2.
- 3 What does he promise to do for them in the future? John 14:3.
- 4 What did they already understand? John 14:4.
- 5 What question did this suggest to Thomas? John 14:5.
- 6 How is Jesus the "way, the truth and the life?" John 14:6.
- 7 What ought their personal acquaintance with Jesus have meant to them? John 14:7.
- 8 What favor did Philip ask of Jesus? John 14:8.
- 9 How had they been seeing God all the time? John 14:9-11.
- 10 What promise of power did Jesus make to them? John 14:12.
- 11 What promises in prayer did he make? John 14:13, 14.
- 12 What was to be their duty toward him? John 14:15.
- 13 What did Jesus promise to secure for them by prayer? John 14:16.
- 14 Who was the Comforter to be? John 14:16, 17.
- 15 What is the office of a comforter? John 14:16.
- 16 What would the Comforter do for them? John 14:16, 17, 26.
- 17 How far were they to be able to enjoy the presence of Jesus? John 14:18-20.
- 18 What promise did he make to those who would keep his commandments? John 14:21-23.
- 19 What was his last legacy? John 14:27.

## THE GARDEN OF GETHSEMANE.

Matt. 26:30-45.

- 1 Where did Jesus go with his disciples after supper was ended? Matt. 26:30-35.
- 2 Why did he select this particular spot? John 18:1, 2.
- 3 What did he tell his disciples would happen before morning? Matt. 26:12, 32.
- 4 What conversation took place between Jesus and Peter? Matt. 26:33-35.
- 5 Was Peter any more confident than the other disciples? Matt. 26:35.
- 6 Why did Jesus go out to Gethsemane with his disciples? Matt. 26:36.
- 7 Did he go off by himself to pray? Matt. 26:37.
- 8 In what state of mind was Jesus at this time? Matt. 26:37, 38.
- 9 Why did he want his three disciples to watch with him? Matt. 26:38.
- 10 What attitude did he take in prayer? Matt. 26:39.
- 11 How did he address God in his prayers? Matt. 26:39.
- 12 What was the burden of his prayer? Matt. 26:39.
- 13 Was he determined to have his own way? Matt. 26:39, 42, 44.
- 14 How long did he remain thus in prayer? Matt. 26:40.
- 15 How did he find his disciples when he came back? Matt. 26:40.
- 16 Why did he speak to Peter rather than the others? Matt. 26:40.
- 17 What did he exhort them to do? Matt. 26:41.
- 18 Why did they need to watch and pray? Matt. 26:41.
- 19 What was the temptation that threatened them? Matt. 26:41.
- 20 How long was it before Jesus found relief? Matt. 26:44.
- 21 How do we see his terrible earnestness as he continued to pray? Luke 22:44.
- 22 What help did he receive after his struggle was ended? Luke 22:43.
- 23 What lessons may we learn from his experiences in Gethsemane? Heb. 5:7-10.

## THE TRIAL OF JESUS.

Matt. 26:57-68. John 18:28-19:16.

- 1 Where did the authorities take Jesus after his arrest? Matt. 26:57.
- 2 How did the Scribes and Elders happen to be assembled at the house of Caiaphas? Matt. 26:57.
- 3 What had Caiaphas already decided should be done with Jesus? John 11:47-50.
- 4 How was it shown that Jesus would not get a fair trial? Matt. 26:59.
- 5 What was the only charge they could trump up against him? Matt. 26:60, 61.
- 6 What question did Caiaphas put to Jesus under oath? Matt. 26:62, 63.
- 7 What was Jesus' answer? Matt. 26:64.
- 8 On what ground did they condemn him? Matt. 26:65, 66.
- 9 How did they vent their hatred upon him? Matt. 26:66, 67.
- 10 To whom did they then take Jesus? John 18:28, 29.
- 11 Why was this necessary? John 18:31.
- 12 How did they try to prejudice Pilate against Jesus? John 18:29, 30.
- 13 What conversation took place between Jesus and Pilate? John 18:33-38.
- 14 Why did Jesus speak more freely to Pilate than to Caiaphas? Matt. 26:62, 63. John 18:33-38.
- 15 How did Jesus describe his kingdom to Pilate? John 18:36, 37.
- 16 What was Pilate's judgment of Jesus? John 18:38.
- 17 What proposal did Pilate make to the Jews? John 18:39, 40.
- 18 How did Pilate try to awaken the sympathy of the Jews for Jesus? John 19:4, 5.
- 19 What did they report Jesus to have said that greatly worried Pilate? John 19:6-8.
- 20 Who did Jesus believe was most responsible for his death? John 19:6-11.
- 21 What was the last argument they brought to bear upon Pilate? John 19:12, 13.
- 22 How did Pilate try to repudiate his responsibility? Matt. 26:24, 25.
- 23 What indignities did the Soldiers heap upon Jesus after it was all over? Matt. 26:26-31. John 19:3.

# Letters from a God-made Minister to his Nephew

Los Angeles, April 3, 1905.

My Dear Nephew:—

All of March got by without my getting a letter to you. I haven't been very well, in fact, my doctor is beginning to object strenuously to my writing so much. I suspect the time isn't far off when I shall have to close these letters, much as I should like to continue them. My heart goes out to you always, Will. I find myself studying your problems and now and then doing a bit of planning for you. Your buoyant spirit is good to note. Cultivate it. Keep sweet whatever happens. Be wise as a serpent and harmless as a dove.

I do want you to miss entirely some pits into which really able preachers have fallen. Try to be every inch a man. Gregory the Great used to say that a preacher wins more to the Master by his acts than by his words, and marks out the path of a godly life rather by his footsteps than by his speech alone. "He (the preacher)," says Gregory, "is to be like the barn-door cock which, when it is about to crow, first shakes its wings and thus beating itself, awakens a greater earnestness; so it is incumbent on those who are about to utter the sacred words of holy office to rouse themselves beforehand to care for a godly life; lest while wanting in practical godliness they should vainly try to move others by mere empty phrases."

Watch your head, Will. Romans 12:3 is a mighty good text for a young fellow in the ministry to feed on. Have confidence in yourself—that's all right—but let it be a confidence begotten by a lively dependence on God, supplemented by hard work on your part. If you would renew your strength lean hard on him. The best preachers are the God-made kind. Arrogance will eventually kill a top-notch. I once knew a preacher of extraordinary brilliancy, who, at the conclusion of a really superb sermon, struck an attitude and said, "Now, brethren, don't go home to-day and talk about the eloquent sermon I preached; go home and talk about Jesus Christ." I knew another who stopped short in the midst of a fine, fluent sermon to quote a poem, and introduced the verse by telling his hearers that he had been assured by a certain professor of oratory that his (the preacher's) interpretation of this particular poem was the very finest he (the professor) had ever heard. Imagine Phillips Brooks or Theodore Cuyler doing a thing like that! Both performances were too much like a cow giving a bucket of cream and then kicking it over. So I say, study Romans 12:3. Every man ought to begin early in life to cultivate the art of taking second place. No matter how brilliant a man may be he can't expect always and everywhere to do all the shining. The good Lord has balanced up things pretty well. No man excels in everything. If a man is a pulpit star of the first magnitude (and they are few and far between), he is usually, but not always, an indifferent pastor. And if a man is a splendid pastor and a tip-top executive officer, it frequently happens he is not so able when it comes to the sermon. I pity the fellow who is always after the center of the stage and pouts if he doesn't get it. Beware of the green-eyed monster! He gets into the ministerial menagerie sometimes and always makes trouble. James put it pointedly: "Where jealousy and faction are, there is confusion." Be big-minded, Will, in the admirable sense of the phrase. Go out of your way to do a kind deed or speak a good word for a worthy brother minister. Don't "damn them with faint praise." Don't grow sarcastic when some other fellow's praise is being sung, and be all ears when somebody is saying nice things about yourself. Of course it takes some grace to sit smiling and nodding when, for the fortieth time, you are told of your predecessor's accomplishments; but that's all right. If you do your level best, the time will come when your successor will be hearing a plenty about your success. I don't mention this as a source of consolation but simply to point out a red streak of human nature, to-wit, that few of us appreciate or are appreciated till vicissitude or death separates or removes. Praise is always pleasant when it is deserved, but don't expect it very often. If you do, you are laboring for the meat that perishes. Praise the other fellow every opportunity you get—that's a different matter. Praise, expecting nothing in return, for it's more blessed to praise than to be praised.

Don't be too critical, Will. I want to say to you that the most criticising I've done in my life I'm doing in these letters, and I'm doing this to help

you. As I see it, there's a certain sort of low criticism that's a heap more dangerous than the so-called "higher" kind.

I am enclosing a list of some books you ought to read very studiously. You will note they cover just two subjects, sociology and missions. I advise you to give sociological subjects some little attention. The preacher of this twentieth century must do this. If your theology is devoid of sociology, I fear your ministry won't show much fruit. Religion, to be a vital thing, must find expression in lively deeds of philanthropy. As I see it, sociology stands related to theology as do works to faith. Sociology is applied Christianity. As for missions, you must know the church exists only to carry the tidings to all the world. I hope you'll become a great missionary pastor. Don't be afraid of preaching too often on missionary subjects, provided you give the sermons the same careful preparation you would a baccalaureate. Read these books on my list. They will put iron into your blood and fire into your sermons.

"The Lord bless you, and keep you,

The Lord make his face to shine upon you."

Affectionately, your uncle,

WILLIAM PRENTICE.

P. S.—I don't think I should talk very much in the pulpit about sociology, that is, I mean don't call it by that name. W. P.

## ADVANCE ORDER BLANK.

F. M. BARTON, Publisher, Caxton Bldg., Cleveland, O.

Please send me, when published, "Letters of a God-made Minister to His Nephew," by Edgar D. Jones, for which I agree to pay 75 cents on receipt of same, postpaid, the regular price of the book being \$1.00.

Name ..... Address .....

Denomination .....  
P. S.—Some of these letters have appeared in "The Expositor" and the whole makes a book of especial value to the young minister especially.

## AMERICAN REVISED INTERLEAVED BIBLE.

In response to a demand for an interleaved Bible for the study table, we had prepared Nelson's Bourgeois American Revised Bible interleaved between every leaf. It is leather lined, silk sewn, divinity circuit, red under gold, and is the book Nelson sells for \$9.00. During October we will send this Bible to you and you can pay \$7.50 on receipt of same, or \$2.00 cash and \$2.00 per month for three months. Or you can return it if not satisfactory.

Sincerely,

F. M. BARTON, Caxton Bldg., Cleveland, O.

## 50,000 LITTLE BIBLES DISTRIBUTED.

A pastor recently bought one hundred copies of the Little Bible, and after preaching a sermon on Bible reading gave out The Little Bibles to each one present, stating that in them was a digest of the Bible, and that the excuse of not knowing where to begin or not having time to read the whole Bible, could not be offered.

If you cannot afford to do this place a hundred or more on a table at the door, and announce that they cost you 10c each. The price with tag-board covers is \$1.10 per row and for this purpose I'll furnish them at \$1.00 per row, postpaid.

F. M. BARTON, Caxton Bldg., Cleveland, O.

## WEDDING ETIQUETTE.

Her wedding is the event of a woman's life, and the minister who marries her, in a manner that is in keeping with the sentiment, is never forgotten. If he does it perfunctorily, or carelessly, or fails to make the most of the ceremony, it is a cloud on the memory of the event.

That the minister might be thoroughly furnished for this good work, we have had prepared our new wedding manual containing fifteen different ceremonies, selection of scriptures, laws and cautions, and a very important chapter on the Etiquette of Weddings. It is bound a la Roycroft in dove-colored oze calf, so that the longer ceremonies may be read from it.

To make a long story short, send us \$1.00 for it, and if not up to your expectations, notify us, return the book and we will return the money. If you wish the Funeral Manual with it, send \$1.75 for both.

F. M. Barton, Caxton Bldg., Cleveland, Ohio.



# Pastoral Problems

## HOW TO MEET CHRISTIAN SCIENCE.

No amount of attacks on "Christian Science" will prevent those who are fascinated by its teachings and practices from joining in it. In fact, "Christian Science" has flourished on attack, as all such movements do. It is not attack which is needed; it is rather a more genuine religion in our own church, and a higher type of spirituality. Any who leave us to join the "Christian Science" movement do so because they find something there which we lack. Now, what are the things about "Christian Science" which (in spite of its errors in theory) attract people and draw them away from the churches where they have been brought up? There are two characteristics of "Christian Science" that deserve especial consideration: (1) its attitude of joy, and (2) its message of health.

(1) There is no question that the "Christian Scientists" have learned the secret of being joyous, full of hope and sunshine. They have arrived at it by very bad logic, by denying the reality of evil and pain—but the noteworthy point is, that they have arrived. They do not talk about troubles and difficulties, they do not dwell in a state of dumps; they experience a calm joy which permeates their lives, and this is the reason that the movement is so contagious.

There is only one way to meet that situation, and that is to surpass them on the same line. Our religion has decidedly lacked this aspect of triumph and joy. We have moaned and lamented, we have had an air of gloom and solemnity which has often made the Christian life forbidding. This is fundamentally wrong. Pain and evil, sin and sickness, are no illusions. They are real. The way to meet them is not to deny them, but to find a Source of power and strength which will enable us to rise above them and to triumph. This is the great note of primitive Christianity: "I have overcome the world." "I pray not that ye be taken out of the world, but that ye overcome in it." "That my joy may be fulfilled in you." This mighty note of peace, of joy, of triumph, of well-grounded hope, is essential to true religion. We need to learn the secret of overcoming the world and of living with a shine on the face.

(2) Christ plainly had a message of health. It was a part of His mission to deliver men from disease. We have been learning during the last quarter of a century, as in no other age, that the state of mind, the attitude of faith, has a powerful effect upon the condition of the body. Suggestion, either of health or disease, works wonders upon the body. "Christian Science" has seized upon this fact and has carried it to an unwarrantable extreme. But the fact is, hosts of persons have been made whole and sound by its methods.

Well, how shall we meet it? There is a principle which every physician recognizes, namely, that the attitude of faith and hope has a powerful control over the condition of the body. It is not true that there is no disease, it is not true that any and every sickness can be banished by mental attitude; but it is true that, within certain limits, our health is a matter of faith and expectation.

The Church of Christ ought to make more than it does of the healing power of faith, and it ought to emphasize everywhere the fact that our Lord is a complete Saviour, a Saviour of body, soul and spirit, and that those who find Him, as He is, receive a new energy, a positive incoming virtue, which affects the entire life.

The only way by which we can meet movements which embody half truths is to exhibit, not some other half truth, but the whole round truth, and to show those half truths in their true meaning and balance. Our advance must not be by attacking our religious neighbors, but by presenting all the truth they have, and a great deal more, too.—American Friend.

By what secret have Mrs. Eddy and her helpers been able to kindle and feed the enthusiasm of the thousands who believe in her version of the common Christian faith? The answer, we believe, may be given in three words—she has persuaded them to make their venture with God. Until that is accomplished, nothing really counts for much in the life of the would-be Christian. Her philosophy may be crude, her logic laughable, many of her facts no facts at all; but at least she requires and secures the coming face to face of God and the individual human soul and a venturing of faith which finds expression in daily life. Joy and enthusiasm are fruits of the

personal experience which comes of venturing with God. Unless we heed Christ's call to this venture, we have no power to move and hold men. We have not exhausted the possibilities of joy and strength with any call to life which does not include the demand for courage in experiment. And unless our Christianity offers that joy of personal acquaintance and experiment as a present thing and not a hope postponed beyond the grave we are outside the field of Jesus, whose favorite word is "Now."—Congregationalist.

With the approval of the directors of the Massachusetts General Hospital a Social Service Work is maintained for the treatment of persons who apply as patients whose ailments cannot be cured by drugs or surgical operations. The maladies of these persons are found to be the results of bad mental conditions, of which worry is one of the most prominent. Headache, indigestion and other diseases often are caused by anxieties and fears, which can be relieved by counsel, sympathy and encouragement. Laboring men unable to care for their families, women without knowledge of personal hygiene, mothers who don't know how to feed their babies, get advice, instruction and cheer from unpaid workers who visit them in their homes and share their burdens and often are able to remove them. When the mind is relieved health returns. It is said that 450 cases have been treated with encouraging results by these efforts since last October. The hospitals have had no organized method of treating disease except by medicine for the body. The "Christian Scientists" claim that no disease needs medicine for the body. Neither the medical fraternity nor the "Christian Scientist" has mastered all the secrets of the healing art.—Congregationalist.

## SERMON SUBJECTS.

During the summer seven churches of Brooklyn united in Sunday service. The preacher was Rev. Russell T. Coyle, D. D., of Denver, Col., who preached twice on each Sabbath until September 2.

The themes upon which Dr. Coyle preached are as follows:

- July 29—a. m., "The Social Teachings of Jesus;" p. m., "Our Interdependence."
- August 5—a. m., "The Land of Forgetfulness;" p. m., "Is Faith Dying Out?"
- August 12—a. m., "The One Life That Never Fails;" p. m., "Religion a Load or a Lift."
- August 19—a. m., "The Principle of Mediation;" p. m., "The Philosophy of Response."
- August 26—a. m., "Things Done Without Hands;" p. m., "The Fullness of Life."
- September 2—a. m., "The Earth Helping the Woman;" p. m., "The Power of Publicity."

## SERMON SUBJECTS.

F. D. Kershner, Martinsburg, W. Va.: "The Unanswered Questions of the New Testament."

Lewis R. Hotaling, Catlin, Ill.: "Cleanliness."

Edward S. Ames, Hyde Park, Chicago: "Doubt and Faith."

Charles L. Beal, Palo Alto, Cal.: "A Man Misled by His Conscience."

John K. Ballou, Sioux City, Iowa: "Seeing the Invisible."

Harry F. Burns, Peoria, Ill.: "Jesus' Faith in Humanity."

Thomas W. Pinkerton, Kenton, Ohio: "What is Religion?"—The Christian Century.

## "MAKING THE MOST OF LIFE."

A series of Sabbath evening sermons, under this general head, will be preached at the St. John Methodist Episcopal Church, beginning July 1st, 1906.—L. F. Abernethy, Pastor.

### Particular Topics and Outlines:

July 1—Cultivating the Higher Faculties—Reason, Imagination, Conscience.

July 8—Maintaining Right Relations—Toward Self, Toward Others, Toward God.

July 15—Obeying the Law of the Home—Childhood, Youth, Courtship, Marriage, Parenthood.

July 22—Enriching the Soul Life—Reverence, Worship, Faith, Hope, Love.

Everyone welcome.

Minneapolis.—Rev. Otis G. Dale, of Shiloh Church, is preaching a series of Sabbath evening sermons on the general subject of "Who Can Be a Christian?" The subjects in succession are: "Can a Poor Man Be a Christian?" "Can a Rich Man—a Working Man—a Business Man—a Politician—a Lodge Man Be a Christian?"—Herald and Presbyter.



# Fuel and Fire for the Prayer Meeting

By G. B. F. Hallock, D. D.

Fellow pastors, if we wish a revival in our churches this year, let us begin first in our own hearts and then in the prayer meeting. Remember, too, that the prayer meeting is not out of date and never can be. A short time ago some ministers in Kansas City, Mo., decided that the mid-week prayer meeting had outlived its usefulness, and accordingly they appointed a committee to arrange for something to take its place. Various comments upon the proceeding have appeared in the religious press, few of which are calculated to impress the aforesaid clergymen with the idea that their conduct is considered progressive by the church at large. The Methodist Protestant among other things says: "When any man thinks the prayer meeting is out of date, he needs to do his first works over again, if he ever had any religion, and remain at the altar of prayer until it becomes a meeting-place with God. Any prayer meeting is out of date when the Holy Spirit is not in it, but that is not anything new. It has always been so. A prayer meeting with no Holy Spirit in it is a dry thing, but that is not the fault of the prayer meeting, but of those who conduct it. There never was so much need of the real genuine Gospel prayer meeting as now, and to our thinking the church needs it quite as much for its own spiritual uplifting as the unsaved sinners need it, who have not yet tasted the good Word of God."

## DYING FROM NATURAL CAUSES.

It has been said, "The prayer-meeting is dying from natural causes." To which some one well replies: "Of course. Grant for a moment it is dying, the pity is that it is from 'natural causes.' This should be a summons to the profoundly religious to cover themselves with sack-cloth and ashes. Many good things die from natural causes. Most things die a natural death. What is more natural than worldliness and sin? Churches die from natural causes. Family altars fall into ruins and family worship ceases from natural causes. Is it good that these things die, because, forsooth, they die from natural causes? An orphanage catches fire from natural causes; fifty children burn to death from natural causes. Have orphanages therefore outlived their usefulness? Are children, therefore, not to be loved and cared for? Is it the duty therefore, of benevolent orphanage managers to appoint a committee to look for a 'substitute' for children? As a matter of fact the prayer-meeting is no more dying than our heavenly religion is dying. It is only dying here and there, where there is not enough vital religion in the hearts of the people and in the churches to keep it alive. In particular instances the love of the world kills the prayer meeting. 'The world, the flesh and the devil' are its sworn enemies.

"In the same shallow strain, we are told, that 'the prayer-meeting is a failure.' This is true, beyond all doubt in many instances. But the assertion is far too sweeping. Many make a flat failure of life. Is life, therefore, a failure? Many make a failure of business. Is business, therefore, a failure? In many instances marriage is a failure. Is marriage, therefore, a failure? Do the times demand a substitute marriage? There are many miserable, shameful homes. Is the home, therefore, a failure? The lives of many men have now become so full of other things that they cannot be induced to spend their evenings at home, to pay decent respect to their wives and children. In deference to these 'full-of-other-things' men, shall the home and wife and children be abandoned, and a 'substitute' put in their stead 'which shall be more in touch with the spirit of the times'? The Gospel utterly fails to save a great many from their sins, and to correct a great many evils in society. Is the Gospel, therefore, a failure? Some people utterly fail in the religious life and make ship-wreck of their faith. Is religion, therefore, a failure?"

## BRING SOMETHING. CONTRIBUTE YOUR SHARE.

Contribute your share to help the prayer-meeting. This duty may be illustrated by a story which is good even if it is on the wrong side of the temperance question. I heard a story not long ago of a party of young men who were planning a picnic, for which it was proposed that each should bring a bottle of wine, to be poured into a common receptacle for the use of all. One of the party thought he would save

something by carrying a bottle of water instead of wine, and when it was poured into the common dish it would not be perceived, but simply dilute a little the wine that the others brought. But it so happened that every other person in the company did the same thing, and when all had emptied their bottles, there was only water in the dish. The application is plain. Each one has as good a right as any other to bring an empty mind and silent lip to the prayer meeting. But if all do so there will be only emptiness in the exercises; and absence of mind will soon lead to absence of bodies.

## RESTORE THE IDEAL.

In the gallery at Bergamo there is a fascinating picture of the Virgin Mother and the Holy Child, by Raphael. That picture has a history. When Napoleon the Great was conquering Italy, Milan fell before him and with it Bergamo. Napoleon was taking all the rare and precious pictures and sending them to adorn Paris. Lest this picture should be seized and lost to Italy, some one painted on its face a common picture, which, of course, Napoleon, not knowing the treasure underneath did not desire. When he was dethroned, the rifled pictures were sent back to Bergamo, and among them hung the treasure of Raphael, but, in the painter's hurry, there had been no mark left upon it and so it could not be identified. At last, in the year 1868, the daub began to scale away, and then reverent hands set about to clean the picture, and at last the long lost treasure shone forth again.

Now over the fair ideal of a real prayer-meeting presented to us in the New Testament, have come many disfigurements; long prayers that take in the Jews and the uttermost parts of the earth, and stiff routine, and hard formalism and awful, long pauses, and only now and then a new voice, too much bench and too little people. These things, and things like these, have made too often the sad simile, "As dull as a prayer-meeting," too full of the miserable truth, and have frequently generated the idea that convenience and enjoyment in the typical New Testament prayer-meetings were something that could not be seen and was impossible to obtain. All these things have been blotting the faith vision, in the New Testament, of a genuine prayer-meeting. Thank God in these days of ours, these hindering blotches are made to scale away through powerful influences.—Rev. Wayland Hoyt, D. D.

## HOW TO GIVE LIFE TO THE PRAYER-MEETING.

A live prayer-meeting, a live church. A live prayer-meeting, a working church.

A dead prayer-meeting, a dead church. A dead prayer-meeting, a spiritually worthless church. These things being true (and what pastor does not know they are?), the caption, "How to Give Life to a Prayer-Meeting," is of vital importance, and demands the most careful, prayerful consideration.

First. The pastor must be truly alive; his heart must be burdened with the great interest at stake; he must work intelligently to get the people to the meeting, and, by previous arrangement, have the exercises interesting and lively from the start.

Second. The leader must be truly alive. The stream cannot rise higher than its fountain. If the leader is indifferent and lifeless, the members will be, and so will the meeting. The live leader, like the pastor, has his soul burdened, has cordially urged the members he met during the week to be present, and has made special preparation with a view to rendering the services interesting and profitable.

Third. The singing must be lively. The organ is all right when properly used; but it takes more than organ music to make a live prayer-meeting. There must be inspiring song, singing that wells up out of grateful hearts. Sometimes, in the truly live prayer-meeting, the singing breaks out spontaneously, without waiting to be led by the organ. This is well. Voluntary song in which all can join, voluntary prayers, and voluntary speeches, short and full of holy fire are characteristic of a live prayer-meeting; and energetic leaders and members, by leading off in these directions, can prove themselves effectual in giving life to a dead one.

Fourth. There must be a combination of worship and sociability. To gain this point requires skill and tact upon the part of the pastor and leader. They must devise ways and means by which to enlist



the interest and secure the help of the members of the church. One important part of the duty of both pastor and leader is to help the other members up to the plane of efficient, cheerful service in the church. And one of the chief aids to this is the truly live prayer-meeting, in which there is a happy combination of worship and sociability. There is enthusiasm in numbers; and when a goodly number of members of the church meet stately and enjoy a really live season of prayer, song, and sociability together, their strength is doubled, and their inclination to use it for the glory of God, the salvation of men, and the good of the church, is more than quadrupled. Try it, dear friends. Use the means within your reach, and by all means see to it that you have live prayer-meetings, and that you are there regularly to enjoy them.—Religious Telescope.

#### WHAT THOMAS MISSED.

Will disciples who don't go to prayer-meetings please read John 20:19-29? Here an account is given of the first Christian prayer and conference meeting.

The ratio of attendance was much greater than is usual now, as all the disciples—Judas having gone to his own place—were present, except Thomas. He was absent and apparently not excused. Perhaps it rained, or possibly he had an important business engagement; he may not have felt very well, or after a tiresome day may have felt the need of physical relaxation. At any rate, he was absent, and he missed a great deal.

In the first place he missed seeing Jesus. For the Master came to that first meeting, and spoke at it.

In the second place, Thomas missed the mysterious gift of the Holy Spirit which those present received from the Saviour.

In the third place, he lost his faith in Christianity. When the disciples next met him he had blossomed out into a full-fledged agnostic. He flatly refused to accept their united testimony, and declared that nothing short of full scientific proof could ever convince him of the resurrection. What a price to pay for neglecting to go to one prayer-meeting!

But it is substantially what the Christian of nowadays loses if he absents himself from the more intimate meetings of Christ's disciples. He, too, misses the vision of Jesus, the unction of the Spirit, and the assurance of faith.—Church Economist.

#### ON THE WAY TO YOUR TRYST, AND BACK.

Call for some one who does not like to go alone, and so get a double blessing.

Pray daily for the meeting; seven times for it to once in it.

Talk up the meeting to everyone you meet.

Never make flippant remarks on the way home about persons or parts taken in the meeting.

Greet your fellow disciples before or after the meeting; never whisper salutations after it has begun.

Bring with your Bible a happy face.—Selected.

#### THE TIME AND WAY TO TESTIFY.

Be among the first to speak. Delay only adds to the nervous shrinking felt by many timid souls.

Be willing even to blunder rather than make no attempt to speak for the Master.

When you get up to speak, be sure not to tell those present that you have not had time to give the topic a thought.

An ounce of your experience is worth more than a ton of trite quotations.

Read helps at home, but not in the meeting.

If you desire to confess your own faults, do so humbly, but it is an unwise and an unlovely thing to condemn or scold others.

Relate some story or incident that you have read, to illustrate some phase of the topic. A thought warm with life never fails to hit the mark. Avoid set phrases. Speak naturally.

Long-windedness, now pray take heed,

The finest discourse smothered;

So, when you pray or talk or read,

Remember there are others.

Do not try to do the easiest things, but do the hard things.

Don't be a week-kneed participant; stand boldly upon your feet.—Author Unknown.

#### STILL TRUSTING.

"A ministerial friend of mine," says Rev. Dr. Judson, "was once settled near a theological seminary, the professors of which were in the habit of attending his meeting and of consuming more than

their share of the time. On one occasion a professor had used up about twenty minutes in his address. When he finished, my friend, in his despair, was about to close the meeting with the benediction, when a little boy who had only been converted a short time before arose and said: "I am thankful to say I am still trusting the Saviour."

#### PROMISE PLEADING.

That old typical New Testament prayer-meeting was a prayer-meeting of promise-pleading. Thus our Lord told the disciples that in a little time the power of the Spirit should come upon them, and those disciples were all of one accord in one place, to plead that promise. There is a mighty principle there, which I leave you to think through. There are all sorts of wonders in it, this mediating place which prayer holds between promise on the one hand and fulfillment on the other. Pray for what God has promised to give you, and you will get what God has promised to give you, for prayer is a condition of fulfillment. This typical prayer-meeting was a prayer-meeting of promise pleading. They said, "Thou Risen and Ascended Christ, Thou hast promised. Be true to Thy promise."—Rev. Wayland Hoyt, D. D.

#### HOW TO HELP THE PRAYER-MEETING

Prepare by prayer and study.

Come.

Come early.

Bring somebody else.

Take a front seat.

Look just as pleasant as you can. It's contagious.

Sing: bright, joyous singing is a great help.

Pray: but remember that long prayers are too good for a good meeting.

Say something, if it is only two words.

At the close give a hearty greeting to the stranger and speak a kindly word to your brethren. Afterward talk the meeting up and not down; mentioning it during the week, tell how good and pleasant you found it to be.

#### HOW TO ENJOY THE PRAYER-MEETING.

Attend regularly and punctually.

Study the subject in advance.

Come expecting a blessing.

Bring a friend with you.

Be one of the first to take part.

Join heartily in the singing.

Don't think about that engagement tomorrow. Listen always as if hearing a will—to see how much there is for you.

After the meeting greet as many as you courteously can; strangers first, friends afterwards.

Finally, if you enjoyed the meeting, say so. Look for its good points and speak of them, so will you see more and more to approve and enjoy.

#### HINTS.

Long leading makes short following.

The prayer meeting pause has a finger; does point at you?

If there's prayer in the songs, there'll be song in the prayers.

Words born of life, with power are rife; words born of the brain are ever in vain.

Think before you speak, if you want others to think after you speak.—Clipping.

#### PLEDGE THE PEOPLE.

A pledge by the people to attend and participate offers permanent relief. It works from within. It enlists everybody. It impels the individual. It divides the responsibility for the meeting among many. It throws the burden on the brethren. It gives the prayer-meeting wings. It makes it no longer a dead weight. Why should the clergyman, the church committee, and the clock carry on the meeting while fifty able-bodied members present say only—to themselves—

"Better does silence,

Long, barren silence, square with my desires!"

The pledge now suggested is very simple. It has been tested by six years of use.

Pledge: I promise to be present at and to take some part, aside from singing, in every Wednesday evening prayer-meeting, unless hindered by some reason which I can conscientiously give my Lord and Master, Jesus Christ.

Signed,

—Rev. H. W. Kinney,

(Continued in December.)